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THE EARLY SCHOOLS OF METHODISM.

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BY

A. W. CUMMINGS, D.D., LL.D.,

WELLSVILLE, N. Y.

432

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PREFACE.

MANY years ago the undersigned became interested in the schools opened principally through the exertions of Bishop Asbury. From the Bishop's "Journal," their names, and but little more, were learned. Methodist historians said but little of any of them, and nothing of most. In response to hundreds of letters, and from certain local histories of States and counties, such facts were gathered as enabled the writer to prepare brief historical sketches of all the Methodist schools belonging to the Asburyan period. In October, 1884, he submitted to our veteran editor of the "Methodist Review" the question, "What shall be done with these sketches, so as most to benefit the Church?" The response was, "I am glad you have done the work indicated. The only right thing to do with your MSS. is to publish them in permanent form. What you have collected respecting the schools of Bishop Asbury is of very great value. It will stand alone; and also correct some wide-spread misapprehensions; a book made up of these accounts, and then of the renewed movements, coming down to about 1840. I hope you will prepare such a book."

To succeed in the work recommended by Dr. Curry, the aid of the schools to be named in the volume was indispensable.

Letters were addressed to many of the leading educators in the Church, and to some other officials. Without exception the plan proposed by Dr. Curry was approved. President Beach, of Wesleyan University, wrote: "I am glad you have taken this work in hand. I will aid you." President

McCauley, of Dickinson College: "I think most favorably of your enterprise." President Warren, of Boston University: "I am very glad that some one has taken in hand the too-long-neglected task of investigating and recording the history of the lost schools of Bishop Asbury." Dr. Steele, of Wesleyan Academy: "I heartily approve your undertaking." Principal Smith, of Maine Wesleyan Seminary: "The publication which you propose seems to me exceedingly desirable." Dr. Edward Cook, late president of Claflin University: "I am very glad you have undertaken the important work you have in hand." Bishop Harris wrote: "I am well pleased with your purpose to prepare a history of the early Methodist Schools."

A few of the schools invited to appear in this volume failed to furnish their sketches. Newark Wesleyan Institute did not belong to the period, but I gladly accepted the article while it was within reach.

To give the general public a more complete view of our educational work, to the original plan has been added sketches of three of our best-equipped biblical schools, and also of three of the schools for Freedmen. To cover the field the greatest brevity possible has been employed, and much has been omitted in regard to persons and facts. Many of the sketches record heroic achievements. We enter the second century of our Church history with more than two hundred Methodist seminaries, colleges, and universities, and our general educational work, like our mission and Church extension work, in the hands of an efficient General Conference Board.

The writer's thanks are hereby tendered to all who have aided him in this work.

A. W. CUMMINGS.

WELLSVILLE, N. Y.

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THE

EARLY SCHOOLS OF METHODISM.

PART I.

CHAPTER I.

KINGSWOOD SCHOOL, BRISTOL, ENGLAND.

Methodism was born in one of the most celebrated universities in the world, and its great founder was one of the most complete scholars upon whom Oxford ever conferred a literary title. It is not surprising, therefore, that educational enterprises early engaged the attention of the followers of John Wesley in both the Old and the New World, nor that the zeal of Methodists in the cause of education has been both active and highly honorable to them as a body.

Raised up by God, at a time of great declension in piety, to stand at the head of a vast moral movement for the revival of true religion and for the spreading of holiness over the earth, Methodism did not fail to fully comprehend the value of sound literature, and of classical and scientific knowledge being placed within the reach of those brought to Christ through its instrumentality, in so far as they had time, taste, and opportunity for such pursuits.

Through many years of his earlier ministry Wesley employed his intervals between frequent journeys and excessive pulpit labors in writing and publishing tracts and small books for general reading. In these all the essential doctrines

of religion were examined and elucidated. As fast as they were printed, his assistant ministers and lay helpers bore them off to every part of Great Britain, and scattered them, like autumn leaves, among the people.

These publications contributed, perhaps not less than his fresh, vigorous pulpit ministrations, in pushing forward the great religious revival and reform in which he was engaged, and for which Heaven seems especially to have commissioned him. He who exclaimed "The world is my parish!" saw, that to arouse a slumbering world and conquer it for Christ, to the power of the pulpit and the press must be joined that of the school; that these were Heaven's artillery for arousing the nations, and compelling the world to surrender to the great Captain of man's salvation.

At one of the earlier Methodist Conferences held by Mr. Wesley, consisting of less than a dozen members (and that included the entire ministry in union with the Wesleys), the expediency of founding an institution of learning was gravely discussed. Soon afterward, in 1748, Kingswood School was opened with twenty-eight pupils.

At the request of John Wesley the corner-stone of Kingswood School was laid by that prince of orators and great evangelist, Rev. George Whitefield. The occasion was momentous—a great enterprise was to be inaugurated; its success depended upon God's blessing. After placing the corner-stone in position, Whitefield—surrounded by hundreds of the colliers, reformed through the agency of the Methodist itinerants—kneeling upon the earth, prayed that "the gates of hell" might not prevail against the school to be established within the walls then being raised. The prostrate multitude of devout converts, now awakened to a new intellectual as well as a moral life, responded most heartily,

"Amen." The prayer of consecration was answered; enemies opposed, the undertaking received ridicule, contempt, and nearly every other form of opposition; yet it went steadily on, and still it goes on, though both its early friends and enemies have long since gone to their respective rewards. This institution, without the name, was, in fact, a college of high grade. The curriculum—embracing history, chronology, geography, rhetoric, logic, ethics, metaphysics, the pure and the mixed mathematics, the English, French, Latin, Greek, and Hebrew languages—was as extensive as at Oxford or Cambridge, and quite as thoroughly taught. No man more thoroughly despised mere pretense or show than John Wesley. To erect the building for the school he expended all that, by the most rigid economy and greatest self-denial, he could save from his University Fellowship.

All that he received from sale of his numerous publications, and could collect from his friends, he expended in meeting its current expenses. This school was the greatest of Mr. Wesley's financial undertakings, and it became the burden of his life.

That the reader may judge of its merits, the rules for its government and his general aims are, in condensed form, copied from the seventh volume of his published works:

Our design is, with God's assistance, to train up children in every branch of useful learning. We teach none but boarders. These are taken in, being between the ages of six and twelve years, in order to be taught reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics, and music.

The school contains eight classes. In the first class the scholars read "Instructions for Children" and "Lessons for Children," and begin learning to write.

In the second class they read "The Manners of the Ancient Chris-

tians," go on in writing, learn the "Short English Grammar," the "Short Latin Grammar," read "Prælectiones Pueriles," translate them into English, and "Instructions for Children" into Latin, part of which they transcribe and repeat.

In the third class they read Dr. Cave's "Primitive Christianity," go on in writing, perfect themselves in the English and Latin Grammar, read "Corderii Colloquia Selecta" and "Historiæ Selectæ," translate "Historiæ Selectæ" into English, and "Lessons for Children" into Latin, part of which they transcribe and repeat.

In the fourth class they read "Pilgrim's Progress," perfect themselves in writing, learn Dilworth's "Arithmetic," read Castellio's "Kempis" and Cornelius Nepos, translate Castellio into English, and "Manners of the Ancient Christians" into Latin; transcribe and repeat select portions of "Moral and Sacred Poems."

In the fifth class they read "The Life of Mr. Haliburton," perfect themselves in arithmetic, read Select Dialogues of Erasmus, Phædrus, and Sallust; translate Erasmus into English and "Primitive Christianity" into Latin; transcribe and repeat select portions of "Moral and Sacred Poems."

In the sixth class they read "The Life of Mr. De Renty" and Kennet's "Roman Antiquities;" they learn Randal's Geography, read Cæsar, select portions of Terence and Valleius Paterculus, translate Erasmus into English, and "The Life of Mr. Haliburton" into Latin; transcribe and repeat select portions of "Sacred Hymns and Poems."

In the seventh class they read Mr. Law's "Christian Perfection" and Archbishop Potter's "Greek Antiquities;" they learn "Bengelii Introductio ad Chronologiam," with Marshall's "Chronological Tables;" read Tully's "Offices" and Virgil's Æneid; translate Bengelius into English, and Mr. Law into Latin; learn (those who have a turn for it) to make verses and the "Short Greek Grammar;" read the epistles of St. John; transcribe and repeat select portions of Milton.

In the eighth class they read Mr. Law's "Serious Call" and Lewis's "Hebrew Antiquities;" they learn to make themes and to declaim; learn Vossius's Rhetoric; read Tully's Tusculan Questions and "Selecta ex Ovidio, Virgilio, Horatio, Juvenale, Persio, Martiale;" perfect themselves in the Greek Grammar; read the Gospels and six books of Homer's Iliad; translate Tully into English, and Mr. Law into Latin;

learn the "Short Hebrew Grammar" and read Genesis; transcribe and repeat "Selecta ex Virgilio, Horatio, Juvenale."

Besides this prescribed course, which all must pursue, there was an optional course for those "who intended to go through a course of academical learning." This was a very heavy course, covering four years, but which, with modern habits of study, very few would master in that time. Mr. Wesley's students never played. At the end of this last course Mr. Wesley says, "Whoever carefully goes through this course will be a better scholar than nine in ten of the graduates of Oxford or Cambridge."

Great care was exercised in the admission of pupils. None but boarding pupils were admitted, and of these all were refused entrance unless their parents or guardians agreed that they should observe all the regulations of the school, one of which was, that the child should not be absent from school even for a day until they were finally removed.

The students were under the surveillance of a tutor day and night. To secure healthy recreation at regular hours, on fair days all worked in the garden, and on rainy days in the house; they slept in a common hall, each in a separate bed; one or more of the teachers slept in the same room, in which, during the night, a light was kept burning.

They retired early and rose at four o'clock in the morning, winter and summer, and spent one hour in private in reading, singing, meditation, and prayer. At six they breakfasted, and were ready to begin the studies of the day at seven. They never worked alone, but always in the presence of a "master." Each hour had its regular duties.

Mr. Wesley said: "It is our particular desire that all educated here may be brought up in the fear of God, and at the utmost distance, as from vice in general, so in particular

from idleness and effeminacy. The children, therefore, of tender parents, so called (who are, indeed, offering up their sons and their daughters unto devils), have no business here."

Experience demonstrated that the discipline was needlessly rigid, and, after some years, was modified, yet its principal features were preserved.

For many years before the opening of Kingswood, the attention of Mr. Wesley had been directed to the defects of the schools, even the best schools, in England and Germany.

To the location of schools in towns, and still more in cities, he urged the objection that there were too many things to divert attention, and too much exposure to the influence of vicious examples. He strongly objected to the promiscuous admission of all applicants, bad as well as good. Irreligious teachers was another objection—those who cared nothing whether their pupils were "Papists or Protestants, Turks or Christians." He urged that most of the schools of his day—and, to some extent, we may add of ours—were defective in the subjects and methods of instruction.

"In some the children are taught little or no arithmetic; in others little care is taken of their writing. In many they learn scarce the elements of geography, and as little of chronology. There are exceeding few wherein the scholars are thoroughly taught even the Latin and Greek tongues. The books which they read are not well chosen. The language is not standard, not even in the Latin."

To remedy these and other defects he determined to establish a school.

"The first point was to find a proper location, not too far from a great town, which I saw would be highly inconvenient for a large family; nor yet too near, and much less in it. After mature consideration, I chose a spot in the middle of

Kingswood, three miles from Bristol. It was quite private, remote from all public roads, on the side of a small hill, affording room for large gardens."

His next care was to procure suitable teachers. He said: "None would answer my purpose but men who were truly devoted to God; who sought nothing on earth, neither pleasure nor ease nor profit nor the praise of men, but simply to glorify God with their bodies and spirits."

The better class of Methodists, Arminian and Calvinistic, favored his designs and gave earnest co-operation. That saintly woman, Lady Maxwell—early bereft of husband and her only child, and who lived only for others and to glorify God—gave at first twenty-five hundred dollars; and afterward, learning that fifteen hundred dollars more was required to free Mr. Wesley from all pecuniary responsibility for the building, also gladly gave him that sum. The edifice, when completed, was large enough for fifty pupils, and all the teachers and servants.

George Whitefield and others gave all they could. Mr. Wesley, to remedy the defects of other schools, wrote and published grammars of the English, Latin, Greek, and Hebrew languages; also compendiums of rhetoric, logic, natural, mental, and moral philosophy, and several books of history; and issued revised and expurgated editions of the classics used in the school, carefully excluding every thing that was immodest or profane. That the institution might be under his constant inspection, Mr. Wesley had, within the edifice, a private room and a study for his own use. He devoted much of his time, and for years nearly all his income, to the school. Twenty-five years after it went into operation, on one of his visits, deprecating some things in the management, he added, "Still, this comes nearer a Christian school than any I know

in the kingdom." But it did not for years reach the standard of discipline that he desired.

September 8, 1781, he wrote: "I went over to Kingswood and made particular inquiry into the management of the school. I found some of the rules had not been observed, particularly that of rising in the morning. Surely Satan has a peculiar spite at this school! What trouble has it cost me for above thirty years! I can plan, but who will execute? I know not; God help me!"

March 5, 1784, he made this entry in his Journal: "I talked at large with the masters in Kingswood School, who are now just such as I wished for. At length the rules of the house are punctually observed; the children are in good order."

March 7, 1788, he wrote: "I went to Kingswood School and found every thing in excellent order."

September 11, 1789, he wrote: "I went over to Kingswood; sweet recess! where every thing is now just as I wish."

What a labor and what a triumph! At his death, as, indeed, for some time before, the school was managed by a board of stewards of his own appointment, of whom he gave this testimony: "I have delivered the management of Kingswood School to stewards on whom I could depend. So I have cast a heavy load off my shoulders. Blessed be God, for able and faithful men who will do this work without any temporal reward!"

A few years after Mr. Wesley died, so urgent was the want, and so just the claim, that the stewards or trustees appropriated this school exclusively to the education of the sons of the Wesleyan itinerant ministers laboring in the home or foreign missionary fields; and more room being required for this class of pupils, another school was opened

at Woodhouse Grove, near the city of Leeds, for the sons of Methodist ministers. From two hundred to three hundred sons of itinerants are here gratuitously provided with board, lodging, and the best of instructors, all at the expense of the generous Methodists of Great Britain.

As the denomination increased other schools became necessary, and, with a generosity unsurpassed, the Wesleyans provided them in all the British realm. The theological schools at Richmond and Didsbury; New Kingswood School; the Wesleyan Colleges at Taunton, Sheffield, Birmingham, Leeds, and others, in England, the Wesleyan Methodist College, Belfast, and the Wesleyan Connectional School, Dublin, and their noble institutions in Australia—are justly the pride of the British Methodists. To their management they consecrate the best talent of their ministry and laity, and many thousands of dollars annually.

Kingswood School, as organized by the Rev. John Wesley, is still a living fact, and is doing most excellent work. Owing to the deterioration of the site, and especially in consequence of the failure of the water supply through the great increase of the coal mines in the vicinity, in the year 1852 the school was removed from Kingswood to what is called New Kingswood, a most picturesque and beautiful site on Lansdowne Hill, in the neighborhood of Bath, England, seven miles from its former location. A noble edifice, of the Elizabethan order of architecture, was erected at an expense of $90,000. Additional land has since been purchased, and in the year 1883 additions were made to the building, which, with the increase of furniture, cost $75,000. The entire outlay for land, building, and furniture has been but little less than $200,000. There are now accommodations for three hundred sons of Wesleyan ministers; none other are eligible to

admission. The number now, February, 1885, in actual attendance, is two hundred and ninety. The Rev. John H. Lord is the moral governor and chaplain. The head master, T. G. Osborn, M.A., a graduate of Cambridge University, occupies a separate residence, built on the estate at an expense of $10,000. The chaplain and professors reside in the school edifice. There are several non-resident professors. Most of the teachers are graduates of distinguished universities.

The endowments of Kingswood School consist exclusively of scholarships and prizes provided by the munificence of friends, the scholarships being extra years at the school, free of charge to the winners, or their parents or guardians.

The two Morley scholarships were secured by the gift of $5,000 by the late George Morley, son of the Rev. George Morley, one of the founders of the Wesleyan Methodist Missionary Society, himself once a governor of the school. Old pupils secured a scholarship by the gift of $2,500. The Lightfoot scholarships were secured by the gift of $3,750, presented by the grandfather of two pupils of former years.

There is another scholarship founded on a gift of land not yet fully available. Thomas Fernley founded a prize of $200 per annum to the best scholar, or scholars, should there be two of equal merit. There are also endowed a gold medal and several silver medals awarded for merit in specified departments.

For some years past the students of Kingswood School have outstripped those of all other schools in the kingdom at the junior and senior examinations of Oxford University. The elder pupils have often taken scholarships at Oxford and at Cambridge, and some, immediately on leaving the school, took, on examination, the Baccalaureate degree at the Lon-

don University. Mr. W. P. Worthman, who was honored by being appointed, for the class of 1884, the second wrangler at Cambridge, was a Kingswood boy.

Mr. Wesley's rigid rules, more or less still in force, have told well upon the scholarship of the many thousands who have been trained at the old and at New Kingswood School. This first school of Methodism has furnished the Wesleyan Conference in England many of its distinguished presidents. It has given to the Church many of its most eminent ministers, teachers, and missionaries in its foreign fields. Its distinguished alumni are now found in the most honorable and responsible positions of business, and in the learned professions.

Many of its students are now supporting and adorning the Church of their fathers, while many others are doing good work as professors and clergymen in the old Church of England, which gave the Wesleys and others of the first Methodist ministers to the world. My thanks are due to the Rev. John H. Lord, who has just retired from the governorship of this celebrated school of three hundred sons of Methodist ministers, for the facts given above. Mr. Lord's successor is the Rev. George Bowden.

CHAPTER II.

COKESBURY COLLEGE, ABINGDON, MARYLAND.

DURING the first twenty years of its existence in America, Methodism had no legal or independent ecclesiastical organization. Starting at nearly the same time in New York and in the State of Maryland, it had rapidly spread from Canada to the Gulf of Mexico, and from the Atlantic sea-board to the western boundary of civilized communities, with its ecclesiastical head three thousand miles distant on the eastern side of the Atlantic Ocean.

As the recognized founder, the societies in America earnestly appealed to Mr. John Wesley to exercise his rightful authority to ordain and commission pastors with full ministerial authority, and to organize the Societies here as an independent Church. After due consideration, he resolved to comply with their wishes, and in September, 1784, with the sanction of that saintly man the Rev. John Fletcher, of Madeley, and with other presbyters of the Church of England assisting, he did formally consecrate, ordain, and set apart the Rev. Thomas Coke, Doctor of Civil Law, as a Superintendent for the United States of America, with full authority to ordain others to this and to the lower offices of the Christian ministry.

Dr. Coke arrived in New York in November of the same year. On the 25th day of the ensuing month the American Methodist ministers, in General Conference assembled, proceeded to organize themselves and successors as the Methodist Episcopal Church, and to make all needful provisions for

the wants of the people who looked to them for pastoral oversight and religious instruction.

The Church, now organized, proceeded at once to provide schools for the education of its youth and the youth of the country generally who chose to avail themselves of these provisions. Bishop Asbury preferred a school after the plan of Kingswood, in England, and had drawn up a subscription for such a school before Bishop Coke arrived in America, but Dr. Coke preferred a college.

The General Conference was made the umpire. The venerable men composing that grave congress of the Church favored Bishop Coke's preferences. The college, in honor of the two Bishops, received both their names. From that hour Cokesbury College became an important interest with all Methodists.

Abingdon, on the Chesapeake, twenty-five miles from Baltimore, was selected as its seat. The Bishops undertook to raise the funds for its establishment. When they had secured five thousand dollars the edifice was commenced.

In 1785 the Bishops issued a circular to the Church, detailing the objects and plan of the college. Though somewhat lengthy, this plan is so important that it is transcribed.* Before giving this, Dr. Coke's description of the location is presented as follows:

> The situation delights me more than ever. There is not, I believe, a point of it from whence the eye has not a view of at least twenty miles, and in some parts the prospect extends to fifty miles in length. The water front forms one of the most beautiful views in the United States; the Chesapeake Bay, in all its grandeur, with a fine navigable river—the Susquehanna—which empties into it, lying exposed to view through a great extent of country.

* From Bangs's "History of the Methodist Episcopal Church."

Plan for Erecting a College, intended to advance Religion in America, to be presented to the principal Members and Friends of the Methodist Episcopal Church.

The college is to be built at Abingdon, in Maryland, on a healthy spot, enjoying a fine air and a very extensive prospect. It is to receive, for education and board, the sons of the elders and preachers of the Methodist Episcopal Church, poor orphans, and the sons of the subscribers and other friends. It will be expected that all our friends who send their children to the college will, if they be able, pay a moderate sum for their education and board. The others will be taught and boarded, and if our finances allow it clothed, gratis. The institution is also intended for the benefit of our young men who are called to preach, that they may receive a measure of that improvement which is highly expedient as a preparation for public service. A teacher of ancient languages, with an assistant, will be provided, as also an English master to teach the English language; nor shall any other branch of literature be omitted which may be thought necessary for any of the students. Above all, especial care shall be taken that due attention be paid to the religion and morals of the children, and to the exclusion of all such as continue of an ungovernable temper. The college will be under the presidentship of the Bishops of our Church for the time being, and is to be supported by yearly collections throughout our circuits, and any endowments which our friends may think proper to give and bequeath. Three objects of considerable magnitude we have in view in the instituting of this college. The first is, a provision for the sons of our married ministers and preachers. The wisdom of God hath now thrust out a large number of laborers into his harvest—men who desire nothing on earth but to promote the glory of God by saving their own souls and the souls of those who hear them. And those to whom they minister spiritual things are willing to minister to them their temporal things; so that they have food to eat and raiment to put on, and are content therewith. A competent provision is likewise made for the wives of married preachers. Yet one considerable difficulty lies on those who have boys, when they grow too big to be under their mother's direction. Having no father to govern and direct them, they are exposed to a thousand temptations. To remedy this is one motive that induces us to lay before our friends the interest

of the college, that these little ones may have all the instruction they are capable of, together with all things necessary for the body.

In this view our college will become one of the noblest charities that can be conceived. How reasonable is the institution! Is it fit that the children of those who leave wife and all that is dear to save souls from death should want what is needful for either soul or body? Ought we not to supply what the parent cannot, because of his labors in the Gospel? How excellent will be the effect of this institution! The preacher, eased of this weight, can the more cheerfully go on in his labor. And perhaps many of these children may hereafter fill up the places of those who shall *rest from their labors.*

The second object we have in view is the education and support of poor orphans; and surely we need not enumerate the many happy consequences arising from such a charity. Innumerable blessings concenter in it; not only the immediate relief of the objects of our charity, but the ability given them under the providence of God to provide for themselves through the remainder of their lives.

The last, though not perhaps the least, object in view, is the establishment of a seminary for the children of our competent friends, where learning and religion may go hand in hand; where every advantage may be obtained which may promote the prosperity of the present life without endangering the morals and religion of the children through those temptations to which they are exposed in most of the public schools. This is an object of importance, indeed, and here all the tenderest feelings of the parent's heart range on our side.

But the expense of such an undertaking will be very large; and the best means we could think of at our late Conference to accomplish our design was, to desire the assistance of all those in every place who wish well to the cause of God: who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

All those who are thus minded, and more especially our own friends who form our congregations, have an opportunity now of showing their love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this country. Do what you can to comfort the parents who give up their all for you, and to give their children cause to bless you. You will be no poorer

for what you do on such an occasion. God is a good paymaster. And you know in doing this you lend unto the Lord; in due time he shall repay you.

The students will be instructed in English, Latin, Greek, logic, rhetoric, history, geography, natural philosophy, and astronomy. To these languages and sciences shall be added, when the finances of our college will admit of it, the Hebrew, French, and German languages.

But our first object shall be to answer the designs of *Christian* education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their minds the principles of true religion—speculative, experimental, and practical—and training them in the ancient way, that they may be rational, spiritual Christians. For this purpose we shall expect and enjoin it, not only on the president and tutors, but also upon our elders, deacons, and preachers, to embrace every opportunity of instructing the students in the great branches of the Christian religion.

And this is one principal reason why we do not admit students *indiscriminately* into our college. For we are persuaded that the *promiscuous admission* of all sorts of youth into a seminary of learning is pregnant with many bad consequences. Nor are the students likely (suppose they possessed it) to retain much religion in a college where all that offer are admitted, however corrupted already in principle, as well as practice. And what wonder when (as too frequently it happens), the parents themselves have no more religion than their offspring?

For the same reason we have consented to receive children of seven years of age, as we wish to have the opportunity of teaching "the young idea how to shoot," and gradually forming their minds, through the divine blessing, almost from their infancy, to holiness and heavenly wisdom as well as human learning. And we may add, that we are thoroughly convinced, with the great Milton (to whose admirable treatise on education we refer you), that it is highly expedient for every youth to begin and finish his education at the same place; that nothing can be more irrational and absurd than to break this off in the middle and to begin it again at a different place, and, perhaps, in quite a different manner. And on this account we earnestly desire that the parents and others who may be concerned, will maturely consider the last observation, and not send their children to our seminary if they are

not to complete their education there, or at least make some considerable proficiency in the languages and in the arts and sciences. It is also our particular desire that all who shall be educated in our college may be kept at the utmost distance, as from vice in general, so in particular from softness and effeminacy of manners.

We shall, therefore, rigidly insist on their rising early in the morning; and we are convinced, by constant observation and experience, that it is of vast importance both to body and mind. It is of admirable use either for preserving a good, and improving a bad, constitution. It is also of peculiar service in all nervous complaints, both in preventing and in removing them. And by thus strengthening the various organs of the body it enables the mind to put forth its utmost exertions.

On the same principle we prohibit play in the strongest terms; and in this we have the two greatest writers on the subject that, perhaps, any age has produced (Mr. Locke and Mr. Rousseau) of our sentiments; for though the latter was essentially mistaken in his religious system, yet his wisdom in other respects, and extensive genius, are indisputably acknowledged. The employments, therefore, which we have chosen for the recreation of the students, are such as are of greatest public utility—agriculture and architecture; studies more especially necessary for a new-settled country, and of consequence the interesting of our youth in the practice of those important arts will be an effectual method of rendering them useful to their country. Agreeably to this idea, the greatest statesman that perhaps ever shone in the annals of history, Peter, the Russian emperor, who was deservedly styled *the Great*, disdained not to stoop to the employment of a ship-carpenter. Nor was it rare, during the purest times of the Roman republic, to see the conquerors of nations and deliverers of their country return with all simplicity and cheerfulness to the exercise of the plow. In conformity to this sentiment, one of the completest poetic pieces of antiquity (the Georgics of Virgil) is written on the subject of husbandry, by the perusal of which, and submission to the above regulations, the students may delightfully unite the theory and practice together. We say delightfully, for we do not entertain the most distant thought of turning these employments into drudgery or slavery, but into pleasing recreations for the mind and the body.

In teaching the languages, care shall be taken to read those authors, and those only, who join together the purity, strength, and the elegance of their several tongues. And the utmost caution shall be used that nothing immodest be found in any of our books. But this is not all. We shall take care that our books be not only inoffensive but useful; that they contain as much strong sense, and as much genuine morality as possible. As far, therefore, as is consistent with the foregoing observations, a choice and universal library shall be provided for the use of the students.

Our annual subscription is intended for the support of the charitable part of the institution. We have in the former part of this address enlarged so fully on the nature and excellency of the charity, that no more need be said. The relieving our traveling ministers and preachers, by educating, boarding, and clothing their sons, is a charity of the most noble and extensive kind, not only toward the immediate objects of it, but also toward the public in general; enabling those "flames of fire," who might otherwise be obliged to confine themselves to an exceedingly contracted sphere of action for the support of their families, to carry the savor of the Gospel to the remotest corners of these United States.

The four guineas a year for tuition, we are persuaded, cannot be lowered, if we give the students that finished education which we are determined they shall have. And, though our principal object is to instruct them in the doctrines, spirit, and practice of Christianity, yet we trust that our college will in time send forth men that will be a blessing to their country in every laudable office and employment of life, thereby uniting the two greatest ornaments of human beings, which are too often separated, *deep learning* and *genuine piety*.

To modern teachers and parents the regulations of the college will probably seem rigid, and even harsh; but the rights of the students were so guarded that under them cruel treatment could scarcely occur. It should be remembered that they were to be executed by men of large experience, great self-control, and who sought only the glory of God, and the best interests, for time and eternity, of those committed to their

care. The Bishops for the time being, when present, were *ex officio* the chief executive officers.

A similar code, in many of its provisions, in our modern schools, seminaries, and colleges, with the vast improvements of later years in text-books and methods of teaching, illustrating, and demonstrating scientific truths, would result in a much larger per cent. of well-developed and highly cultivated minds in good, sound, healthy bodies, than are now turned out from our literary institutions of various grades.

With twenty-five hundred dollars cash in hand the foundation of the edifice was commenced, and the structure progressed to completion by the help of funds secured principally by the Bishops as they passed over the country, everywhere inviting the people to come to the aid of the noble undertaking. And considering the then comparative poverty of the people, and more especially the poverty of the Methodist people, the response to the venerable chief pastors was unprecedentedly generous. The college edifice was one hundred and eight feet long, forty feet wide, and three stories high. In the west end of the building were six fine rooms, each twenty by twenty-five feet; two of these were in the lower, two in the second, and two in the third story, directly above each other. On the first floor was a large room forty feet square, it was called the college hall, used for chapel purposes. Above this, on the second floor, were two fine class-rooms, and over these two bedrooms, in which the students lodged in single beds; each room was also occupied by a professor, who preserved order at night. The other end of the edifice was arranged according to plans having reference to the accommodation of a large boarding-school.

It cost upward of forty thousand dollars, nearly all collected in small sums from a widely scattered people. To appreciate

how heavy was the burden that the generous people undertook to carry, it should be remembered that the entire membership of the Methodist Church in America was but about eighteen thousand. The Genesee Conference alone reported for the year 1884 over twenty-five thousand members, and it had more than twice that number of friends and liberal supporters.

In his Journal, vol. i, page 497, the venerable Bishop Asbury makes this entry: "I rode to Abingdon to preach the foundation sermon of Cokesbury College." His biographer describes the scene: "Attired in his long silk gown, and his clerical bands floating in the breeze, the Bishop took his stand on the foundation wall and read from the seventy-eighth Psalm as a text, 'I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." The text was strikingly appropriate, and characteristic of the venerable preacher. The Journal adds: "I had liberty in speaking and faith to believe that the work would go on."

A little more than two years later the Bishop is at Abingdon, to open the college. He says, December 6, 1787: "We opened the college, and admitted twenty-five students. I preached on the text, 'Trust in the Lord, and do good.'

On Sabbath following I spoke on, 'O man of God, there is death in the pot.'" The text and sermon were most remarkable, and the tradition is, that in the minds of the old Methodists they presaged the sad fate that awaited the college so auspiciously opened; it was consumed by an incendiary fire just at the close of a career of ten years. Great hostility to the institution manifested itself from the first.

In less than a year after the school opened, the good Bishop wrote in his Journal, November 19, 1788: "In times past I have felt some disagreeable impressions about the college being burnt. Now I have heard of an attempt to do it." Nine years later his fears were sadly realized; the noble edifice, with its fine library, collected in Europe and America, was consumed; a loss of about fifty thousand dollars. In his sadness at the great loss, the old Bishop concluded that at that time "the Lord did not call the Methodists to build colleges."

Brief as was the career of Cokesbury College, always under pressure for want of money to carry it on, at one time so pressed to meet current expenses that Bishop Asbury went from door to door through the streets of Baltimore begging money to support "the charity boys at the college," it accomplished some good work; how much, we shall not know, as its records were destroyed with its library in the burning of the building. As soon as the edifice was inclosed, and one room made ready for use, a preparatory school was opened, under the instruction of a good classical scholar, Mr. Freeman Marsh. Early steps were taken to secure from England a well-qualified gentleman to take the actual presidency of the college. Bishop Asbury was, according to the rules for its government, the nominal, and when present the real, president. Mr. Wesley recommended for the presidency a Rev. Mr. Heath, a minister of the

Church of England, who in due time was elected to that office by the board of trustees. At the same meeting Patrick M'Closky and Mr. Marsh were chosen professors.

August 10, 1788, Bishop Asbury made this entry in his Journal: "I received heavy tidings from the college—both teachers have left. One for incompetency, and the other to pursue riches and honors; had they cost us nothing, the mistake we made in employing them might be the less regretted." The college had probably borne the expense of one of them, perhaps both, from England to America. It is perhaps due that an explanation should be given of the causes of the sudden departure of these two teachers from Cokesbury. Mr. Heath's duties, as a clergyman, had not required him to keep read up in the higher Latin studies. In the temporary absence of the professor of languages he was called upon to hear a class in Latin, for which, off-hand, he was not prepared. The report went out at once that he was not a competent teacher. He resented the insinuation, and resigned his office. He enjoyed the confidence and respect of Mr. Wesley, who, as a token of his affection, left Mr. Heath, in his will, three hundred dollars. Professor M'Closky left the college to carry on his farm in the vicinity. The change of teachers did not seriously interrupt the institution. Dr. Jacob Hall became the president, Rev. Joseph Toy and Rev. John Hargrove were elected professors, and Mr. Tait teacher of French. It would be a great pleasure to know who among the students during the ten years, numbering from thirty to eighty most of the time, became distinguished in any of the walks of useful life as the result of the advantages enjoyed at Cokesbury. A few names are known. Bishop Asbury mentions a son of Abel Bliss, of Wilbraham, Mass., who "was educated—not spoiled—at Cokes-

bury."* Another was Col. William Doughty, of Philadelphia, who distinguished himself in the United States Navy. Samuel White, the son of the Bishop's old friend in Delaware, was another; he filled for one term a seat in the United States Senate. Asbury Dickens, another student, was for many years the secretary of the United States Senate. The most distinguished *alumnus* of Cokesbury was the pioneer preacher and teacher, as well as the heroic presiding elder, Rev. Valentine Cook, whose district included the whole State of Kentucky.

At one time the college had on its list about one hundred students, representatives from the best Methodist families in the nation; the spirit of revival was among them, and many of them were brought to a saving acquaintance with Christ. Rev. Joseph Everett was for some years in charge of the religious services of the college, holding, by appointment of the trustees, the office of chaplain. The Southern States were, for a few years, quite largely represented by students who went to Cokesbury to complete their education.

As to the work done at Cokesbury, and what, with the active co-operation of the Church, could have been done, Bishop Asbury, in a letter to Bishop Coke, then in England, expresses himself thus:

"If it were not for the suspicions of some, and the pride and ignorance of others, I am of opinion I could make provision, by collections, profits on books, and donations in land, to take two thousand children under the best plan of education

* This son of Abel Bliss, whose name was also Abel, became one of the most active and influential members of the board of trustees of the Wesleyan Academy at Wilbraham, Mass., and his daughter, Miss Nancy Bliss, became the first preceptress of the Cazenovia Seminary.

ever known in this country. The Lord begins to smile on our Kingswood (Cokesbury) School. One promising young man has gone forth into the ministry, another is ready, and several have been under awakenings. None so healthy and orderly as our children, and some promise great talents for learning. The obstinate and ignorant oppose, among preachers and people; while the judicious, for good sense and piety, in Church and State, admire and applaud.

"I am, with most dutiful respect, as ever, your son in the Gospel. FRANCIS ASBURY."

THE SECOND COKESBURY.

The fallen walls of Cokesbury at Abingdon were scarcely cold when the noble Baltimore Methodists, at an expense of about twenty thousand dollars, purchased an eligible lot adjoining that on which the old Light Street Church stood, having on it a large brick building, which, with some modifications, was found well adapted to school purposes.

Here the second Cokesbury, as in history it is known, opened even more auspiciously than the first at Abingdon. Rev. Joseph Toy, who was one of the professors in the first, held the same office, professor of mathematics, in the second Cokesbury. Bishop Asbury, never quite in favor of calling these schools colleges, in several instances in his Journal mentions this institution as "the Academy," in which he often preached.

June 22, 1796, he wrote in his Journal: "I borrowed a horse and made out to get to Baltimore. O what times are here! The academy is crowded; they have five teachers and nearly two hundred scholars."

How strange and sad to relate, on the 4th of December, 1796, just one year after the destruction of the first, this

second Methodist college was destroyed by fire, resulting, in this instance, from the carelessness of some sport-loving boys.

Bishop Asbury makes this entry in his Journal: "Serious news from Baltimore; the academy and our church in Light Street, with Brother Hawkins's elegant house, all destroyed by fire. The loss we sustain in the college, academy, and church I estimate from fifteen to twenty thousand pounds: but I conclude God loveth the people of Baltimore, and will keep them poor, to keep them pure."

These boys were amusing themselves with bonfires in a vacant building in the neighborhood; the building took fire, it soon communicated to the college and to Light Street Church, both on the same lot, and both were consumed. The late Rev. Isaac Cook, D.D., my authority for these statements, said: "My parents were present in the church at the time of the fire. Rev. Henry Willis was preaching a funeral discourse for Mr. Patrick Calvers. In the midst of the sad service the congregation were startled by the cry of fire! 'The church is on fire! bear away your dead!' which was quickly done. The fire that destroyed the college and the church also destroyed the residence of the presiding elder of Baltimore District, and the fine mansion of that liberal Methodist, William Hawkins."

Under these rapidly succeeding calamities the work of building Methodist colleges was necessarily suspended for a few years. The whole energies of the Church, and all available means, were required to provide houses of worship for the vastly-increasing congregations east, west, north, and south eager to hear the message of salvation as proclaimed by the Methodist itinerants: but the work of education was by no means abandoned. Some of our writers speak of this

as Asbury College. Asbury College came into being twenty years later.

Bishop Asbury returned to his early and favorite scheme of establishing his celebrated district schools in all parts of the country, not already provided with schools, to which the youth of Methodist families might repair for instruction in the higher branches of learning. Some of these became good classical academies, and accomplished much good work for the country and for the Church, and prepared the Church for the educational era that opened with the session of the General Conference of 1820.

CHAPTER III.

EBENEZER ACADEMY, VIRGINIA.

BISHOP ASBURY had an especial partiality for Bible names. Two of the principal schools founded by him, or through his agency, were called Bethel—the house of God. Many of the churches consecrated by him most appropriately bore the same name.

Ebenezer—the stone of help—was the name of churches erected under his auspices in North Carolina, South Carolina, Tennessee, and Kentucky. In Virginia it was the name of an academy that absorbed much of his care, and largely engrossed his labors. The full measure of success that it enjoyed, or work that it accomplished, we shall never be able to understand; that it did good work for a period of at least twenty-five years will be seen as we advance. Its greatest value to us is, that it helps to illustrate the great zeal of the pioneer Bishop in the cause of denominational education; a zeal too ardent to be quenched by the greatest disasters, or diverted from its true objects—the glory of God and the good of man—by any amount of jealousy, misapprehension, or aspersion of motives that were as pure as ever prompted human action. That ambition was not his guiding star is shown by the absence of all means to magnify or even make known his achievements. How much we wish that of this achievement—Ebenezer Academy—he had left the full record of the incipient measures for its establishment, the list of the names of those who aided in planning, and more especially in executing, the plans that brought into being this

important agency of early Methodism. No record of the exact time of the erection of the massive stone building, or of the opening of the school, will ever come to light. It was only incidentally that he gave the location of the institution as having been in Brunswick County, Virginia; but in what part of that large, old county, he left us but very vague, if any, means of even inferring. Less than a half-dozen very brief mentions in his invaluable Journal is all that the great evangelist left of this undertaking that rested so heavily as a burden upon his heart for long years. So brief and modest were the Bishop's notices of Ebenezer Academy, that our veteran historian, Dr. Nathan Bangs, overlooked it. This is a misfortune, as he wrote at so early a period that information concerning it might easily have been gained. Very different now! The witnesses, like the principal actor, have gone. Lee's history mentions it, but not until its best days were passed.

It was located near Merritt's meeting-house, in which Bishop Asbury often preached, in the southern part of Brunswick County, Virgina, on the road leading from Petersburg to Boydton, the latter, in after years, noted as the seat of Randolph-Macon College, in which, for a few years, the late Stephen Olin, D.D., LL.D., was president. Brunswick County will be remembered as the center of that wonderful visitation of the Spirit that swept over southern Virginia soon after the close of the War of the Revolution and the establishment of the Methodist Episcopal Church at the Christmas General Conference of 1784. James O'Kelly, then the presiding elder of the district, made this report of the wonderful work of the Lord:

"Old Brunswick and Surry Circuits exceed any thing I ever saw or heard of in America. I believe that six thou-

sand were assembled together at the quarterly meeting held, a few days ago, for Brunswick Circuit."

Rev. Philip Cox, one of the circuit preachers, evidently under great excitement, exclaimed, "Great news from Zion!"

And the future Book Agent of Methodism, the learned and greatly pious John Dickins, wrote: "It is estimated that about Brunswick itself not less than seven thousand souls are under deep convictions."

Mr. Cox said: "Never was there before so great a work of God in America as is now in the Brunswick and Surry Circuits."

This favorable condition of the public mind and conscience Bishop Asbury improved to secure the co-operation and pecuniary aid of the inhabitants of Brunswick and adjacent counties, in Virginia and North Carolina, in planting on a firm basis an institution of learning for the benefit of that and of future generations of youth in that portion of his great pastoral charge.

It is claimed by some of the old Methodists of that region that Ebenezer was the first Methodist school opened in America. Judge F. E. Buford, of Brunswick County, a gentleman of high standing in the Protestant Episcopal Church, to whom I am under especial obligation, wrote me: "Though I am now forty-nine years of age, I am too young to remember any thing of Ebenezer Academy as a school. I have known the building, which is a stone structure of peculiar design, as 'Old Ebenezer' for a number of years; but when I first saw it, fully forty years ago, it had ceased to be used as an academy."

In a subsequent letter he wrote: "I made an effort to find out when Ebenezer Academy was chartered; and with that view I spent a day at our county-seat in examining the rec-

ords, both before and after the establishment of our national independence; but I could find no mention of it in any of our statistics. I am, however, fully satisfied, from the best information I have been able to get, that it was established between the years 1780 and 1784." He says further: "I wrote to several of the oldest citizens of the county for their recollections, or for facts that came to them well authenticated. Several of them responded that the school opened at quite an early day, and that they thought that what the oldest of them knew of the school in its palmiest days was but 'hearsay.' I addressed inquiries to W. Embry Merritt, Esq., an aged Methodist, attorney-at-law, after whose father, Rev. Henry Merritt, the church in the neighborhood was called 'Merritt's Chapel.' My letter found him on a bed of sickness and death. He died in April, 1885. He requested his daughter, Miss Jennie Merritt, to respond to my letter. Among other items, he told her to inform me that the school opened in 1784. His father, Rev. Henry Merritt, was one of the first board of trustees, and an active assistant to Bishop Asbury in building up the school. His son, who said that the institution opened in 1784, was educated at the academy, but as he was not born until 1796, his connection with the school must have been during its last years. When the school in the old stone building of the Merritt neighborhood closed, I have gained no certain information." Jesse Lee's history was published in 1809; he notices it as a good school then in operation. Putting together all the facts gathered by Judge Buford and the statement of Esquire Merritt, made during his last sickness, and who, all his life, had resided in the neighborhood, and had the best of facilities for knowing the facts in regard to which he testified, I am strongly inclined to the opinion that Ebenezer Academy, in

Brunswick County, Virginia, was the first Methodist school opened in America. Like all others, whose opinions had been published, until these new facts reached me, I had supposed that Cokesbury College, at Abingdon, Maryland, was the first American Methodist school.

Bishop Asbury's first mention in his Journal of Ebenezer Academy was dated December 5, 1794: "Our burdensome stone Ebenezer now gives us some care. If we can employ good men, keep up discipline, and maintain credit, it may come to something."

This language indicates that the school had been some time in operation (according to Judge Merritt, ten years), and that it had not heretofore met his expectations or entire approval. Whether the dereliction was in the trustees, teachers, or others, we can but conjecture. Some of the first trustees of the school were Rev. Henry Merritt; Daniel L. Mead, of Octagon; Colonel Tucker; Richard W. Field; others not remembered by my informant. In after years Rev. J. G. Claiborn was a trustee. He is still living in feebleness at the age of about eighty-eight years. Himself too infirm to write, he referred me to several of the early students, one at least of whom died too soon to answer my inquiries.

I learn that the first principal of the school was an Irishman or a Scotchman, concerning whom all I have learned is, that "he was a great linguist." A good many of the teachers from Britain at an early day were "great linguists," but knew but little else. One of my early teachers was a fine linguist, but possessed of but a small quantity of practical good sense. He approached his more practical wife, once on a time, very weary and in free perspiration, having taken up and reversed the beans in his garden that he supposed, by some strange freak of nature, had come up with

the wrong end uppermost. In the absence of experience, all, perhaps, would suppose that the seed from which proceeds the plant should remain buried in the earth, but my first teacher, Billy Pitt, found his first bean crop in reverse order. To a short, corpulent man it was quite a task to correct the mistake of nature.

Whether Principal Johnson, the Irish or Scotch linguist of great skill, had failed in "keeping up discipline and securing credit to the school," or whether these faults attached to some of his successors in later years, no information has been gained.

Among later teachers in the school were Thomas Terrell, Henry Clary, Mr. Dutton, John I. Grigg, and Tompkins Rice. The following noted Virginians are named as *alumni* of Ebenezer Academy: Judge W. H. E. Merritt, a prominent lawyer and judge of Brunswick County; Hon. R. K. Meade, years ago a member of the United States Congress, and subsequently United States minister plenipotentiary to the government of Brazil; Colonel Jack Jones; Richard R. Collier; Dr. Nathan Booth; Dr. M'Lean; Dr. George Field; John L. Wilkins, and Dr. W. B. Price, and many more not remembered by Colonel W. T. Mason, who, through Judge Buford, kindly furnished the list.

The principal building is still standing; for a description of it I am under obligation to Rev. W. W. Lear, of the Virginia Conference, of the Methodist Episcopal Church, South. It is twenty by forty feet on the ground, two stories high, built of stone, with an old-fashioned Dutch roof, drooping eaves, projecting far down over the sides. It was so thoroughly built that until quite recently it was a safe family residence, though about one hundred years old. Within a few months, just after a family had vacated it, a

part of the front wall fell in. If needed for school purposes, one of my correspondents says, it could be repaired and made to do service for another hundred years. The fathers, in mind, morals, and physics, built well! The farm belonging to the school contained fifty-seven acres and a half of good tillable land. There were two boarding-houses, whether on the farm or near it I am not certain. One was kept by Mrs. Martha Eldridge, formerly Miss Fisher; the other by Richard W. Field. All the first trustees were Methodists.

On the 8th of December, 1794, Bishop Asbury entered in his Journal: "I had a meeting with the trustees of Ebenezer Academy; matters are very discouraging. People, in general, care too little for the education of their children." A little more than a year later he was again at the seat of Ebenezer Academy. His Journal shows this gloomy entry:

"Ebenezer Academy is under poor regulations, and, what is more than all, some gentlemen of Brunswick County had the confidence (assurance) and want of propriety to wish to wrest it wholly out of our hands, after we had collected so much money to build it." All our first Methodist schools were erected by funds collected by the Bishops. The Bishop mentions the Academy again, January 24th, and on the 12th of February he wrote in his Journal: "I had appointed to meet the trustees of Ebenezer Academy at Brother Hobb's, on the north side of the Meherin. After some conversation they willingly agreed to petition the Conference in behalf of Ebenezer Academy for an annual subscription to make provision for a man, at about one hundred pounds a year, who shall keep an English school under our rules, with the worship and word of God." All Methodist schools of that day were under the same general regulations. See rules for

Cokesbury College. The Bishops, when present, were, *ex officio*, the presidents of the schools, had power to convene the trustees, could expel students. They were likewise the agents for the collection of the money required; they planned the buildings generally. In a word, the burden of founding and supporting the Church schools rested upon them.

Jesse Lee's history, in 1809, mentions this school as in operation at that date. He states that Ebenezer Academy was still a good school, but not under the control of the Methodist Church. That but few of the old trustees remained, having removed to other neighborhoods, and of those left some were not Methodists. The teacher, he said, had entire control of the institution, taking in and removing students at pleasure.

The school building and the farm, for which the Bishop "had collected so much money," were now, says Lee, held, rent free, by the principal of the school. The gentlemen of Brunswick, of whose ungracious conduct the Bishop had complained a few years before, at last appear to have carried their point—wrested the school "out of our hands." But if, as the heroic Lee observes, a good school was maintained, the labors of Asbury and his helpers in the good work were not in vain, nor lost to the world or the Church. The Rev. W. W. Lear, before named, informs me that Ebenezer has not been used for school purposes for thirty or forty years. The whole property, buildings and farm, was sold by authority of an act of the State Legislature. What became of the money my informant does not state. The present owner is L. J. Wall, of Sturgeonville. When the Ebenezer Academy closed there was built a substitute for it, called "Red Oak Academy," a few miles to the left. This school also died

years ago, and the building was lately burned to the ground. The Bishop's "troublesome stone" still stands. Brunswick now has but one academy. The principal of this, in 1848, was one of the writer's pupils a few years earlier at the Gouverneur Wesleyan Seminary, St. Lawrence County, New York. This was Rev. (afterward Dr.) James A. Dean, lately deceased in New Orleans.

CHAPTER IV.

BETHEL ACADEMY, KENTUCKY.

PRIOR to December, 1776, there was a vast, almost unknown territory called Transylvania, lying to the west of Virginia. In this year the Legislature of Virginia organized it as a county under the name of Kentucky. By a subsequent act the county became three counties; namely, Jefferson, Fayette, and Lincoln. In 1792 these became a State. This territory was explored by Daniel Boone, a youth of sixteen summers, in 1769, and permanently settled by him and others in 1775. Two renowned Methodist local preachers, Francis Clark and William J. Thompson, were among the first settlers. James Haw and Benjamin Ogden, regular Methodist ministers, followed in 1786. Circuits were organized, and Methodism became fully established.

By the Legislature of Virginia eight thousand acres of land were, in 1780, set apart in the county of Kentucky for the establishment of schools. The few Kentucky Methodists took early measures to secure a part of the land, so generously appropriated to education, for the establishment of a seminary of learning. They appealed to the Bishops for aid and counsel. Bishops Coke and Asbury both attended a Conference held at M'Knight's, on the Yadkin River, in North Carolina, in 1789.

Here the Kentucky brethren appeared, by letters and messengers, asking aid in more fully organizing Methodism and in establishing a college. The subject was taken up, debated, and the answer returned to the noble Kentucky Methodists

was that, during the next year, Bishop Asbury would visit them, and that if they could secure a grant of five thousand acres of land from the State or from individuals, that a college should be completed in the State within ten years. Early the next spring Bishop Asbury, accompanied by his friend Richard Whatcoat, who a few years later was elected and ordained a Bishop, commenced preparations for the perilous trip on horseback to Kentucky. They spent two weeks in southwestern Virginia, preaching and praying among the people, waiting for the brethren from Kentucky, who were to return immediately as an escort and guard to the good Bishop and his friend. On a certain Monday morning Bishop Asbury related to Mr. Whatcoat that the night before, in a dream, he had seen the friends for whom they had been waiting. After breakfast the Bishop retired to a small stream near by for meditation and prayer. While there he saw two men coming over the hills toward him. He felt assured at once that these were Kentuckians who were coming for him. And so it proved. The men were Peter Massie, in future years known as the weeping prophet, and John Clark. They delivered to the Bishop letters, and informed him that they had left eight other men in the valley below, all ready to start with him for Kentucky as soon as he was ready. The Bishop entered in his Journal: "After reading the letters, and asking counsel of God, I concluded to go with them." They left the valley of the Cumberland early in May, 1790, with sixteen men, including the Bishop, carrying thirteen guns. An unbroken forest of more than two hundred miles, inhabited by ferocious beasts and more ferocious savages, lay between them and the end of their journey. They halted three times a day to feed and refresh their horses, and as often for prayer to God. The first day they made thirty-

five miles, the second forty-five, the third fifty, and at about these rates for seven days, going into camp late at night.

The Bishop wrote in his Journal: "I am strangely outdone for want of sleep. The first night I slept about one hour, the last about two. We ate no regular meal; our bread grew short, and I was much spent." While in camp some were on guard, while the others rested. They frequently passed the graves of those slain by savages; in one camp twenty-four graves. They arrived at Lexington on the 12th of May. Asbury preached on the day of their arrival. The court was in session, and the court-house being thus occupied, they held the Conference "in the comfortable house of Richard Masterson," opening on the 14th of May, 1790. In regard to the work of the Conference the Bishop makes this record:

"We went through our business in great love and harmony. I ordained Wilson Lee, Thomas Williamson, and Barnabas M'Henry, elders. We had preaching noon and night, and souls were converted. My soul has been blessed among this people, and I am exceedingly pleased with them. I would not, for the worth of the place, have been prevented in this visit. It is true, such exertions of mind and body are trying; but I am supported under them; if souls are saved, it is enough. Brother Poythress is much alive to God. We fixed upon a plan for a school, and called it Bethel; and obtained, in land and money, a subscription of upward of three hundred pounds toward its establishment. We rode to I. Lewis's, on the bend of the Kentucky River. Lewis is an old acquaintance from Leesburg, Virginia. I was pleased to find that heaven and religion were not lost sight of in this family. Brother Lewis offered me one hundred acres of land for Bethel on a good spot for building material."

This site, tendered by Mr. Lewis, was accepted by those having control. It was in what, in 1798, became Jessamine County, in the center of the State, and not very remote from Lexington, its capital. In that county great numbers of the first Methodists, including some local and some traveling preachers, settled. All these circumstances were in favor of making that the location of Bethel Academy. The Bishop remained in that vicinity nearly two weeks, during which he preached thirteen sermons, made many acquaintances, and also many friends for the projected school.

Having accomplished all that could then be done, the good Bishop prepared to set out on his return journey through the wilderness. His principal assistants in establishing the Bethel school were Rev. Francis Poythress, the first presiding elder of the Kentucky District, and the Rev. John Metcalf. As Poythress fell a martyr to this undertaking, a brief sketch of his career will be appreciated. He belonged to an old, wealthy Virginia family. Aroused to a sense of his lost estate as a sinner, he sought the instructions of a pious minister of the Church of England, a life-long friend of Bishop Asbury. Mr. Jarratt led him to the Saviour in the year 1773. He was soon after enrolled in the ranks of the Methodist itinerants. In North Carolina, Maryland, Tennessee, Virginia, and Kentucky, he was in the thickest of the fight, a leader in the advancing hosts. When a call was made for a man for hard, dangerous, responsible, self-denying work, from the noble Poythress came the voice, "Here am I; send me."

For many years he traveled large districts as presiding elder, sleeping under trees, in open cabins, sharing the hardships of the settlers in their wilderness homes. Himself a

good scholar, he was easily enlisted in the work of building Bethel Academy; that enterprise not proving an entire success, and he being cruelly censured, his health failed, his mind gave way—he was insane. He had previously filled every office in the Methodist ministry except that of the Episcopacy. For this he was nominated by Bishop Asbury, and would have been elected but for the fact that at an Annual Conference a Bishop could not be made for the whole Church.

To remove him as far as possible from the scenes of his not-wholly-successful labors in behalf of Bethel Academy, Mr. Poythress was, in the year 1800, removed from the Lexington District, Kentucky, and made presiding elder in eastern North Carolina, his field of earlier successes as a pioneer itinerant. Here he performed his last labors. His spirit was broken. At the end of one year he returned to Kentucky. His name for 1801 and 1802 appears in the list of elders, but no work was assigned him. His home was at Nicholasville, which, in 1798, was made the county-seat of Jessamine County. It was made a village, and its streets surveyed by Rev. John Metcalf in 1798, and, in honor of his friend the Hon. George Nichols, a somewhat noted lawyer, was, by Mr. Metcalf, called Nicholasville.

In 1810, on the 15th of October, Bishop Asbury looked upon the face of his former old and very dear friend, the good, but most unfortunate, Poythress for the last time. He wrote at that date in his Journal: "This has been an awful day to me. I visited Francis Poythress. 'If thou be he—but O! how fallen!'" Dr. Abel Stevens says: "A reviving light breaks over him in his last days."

Of the Bishop's other principal aid in the work of building Bethel Academy a few words are due. Rev. John Metcalf, one of the pioneer preachers in Kentucky, before it became

a State, was a native of Southampton County, Virginia. He settled in what subsequently became Jessamine County in the early spring of 1790.

Samuel M. Duncan, Esq., a worthy old resident of Nicholasville, and more familiar, perhaps, with the early history of Jessamine County and of Bethel Academy than any man now living, in a letter dated May, 1885, says of Mr. Metcalf: "To advance the cause of Christ and be instrumental in the salvation of men were objects which he not only had in view, but which he burned with furnace ardor to accomplish. Every-where and at all times he was not only ready but eager to engage in any enterprise which promised the accomplishment of these purposes. His zeal was untiring. No success could satiate its eager longings, nor any discouragements quench its ardor."

But to return from this digression. In 1792, on his second visit to Kentucky, Asbury entered in his Journal: "I wrote an address on behalf of Bethel School." At a later date, during the same visit, he wrote again: "I found it necessary to change the plan of the house to make it more comfortable for the scholars in winter."

In the old "Methodist Magazine" of 1816–1828, Rev. Thomas Hinde, M.D., a contemporary of both Asbury and Poythress, and long a member of the old Kentucky Conference, under the *nom de plume* of Theophilus Arminius, gave a series of interesting articles "Upon the Progress of Methodism in the Western Country." In one of these articles appears this notice of

BETHEL ACADEMY:

"Our Conference for 1797 was held at Bethel School, a large, three-story brick building erected by Mr. Poythress on

the bank of the Kentucky River in Jessamine County. Mr. Poythress had used great exertions to accomplish the undertaking; but being old and infirm, and censured by some for the ineligibility of the situation and the expense of the building, being a man of integrity and of very nice feelings, the most serious consequences resulted."

This is a noble testimony from a competent and reliable witness, and fully exonerates poor Poythress from what could not have been designed as an implication of wrong, in the sad words of Bishop Asbury, but has been so construed by some. How changed! instead of how fallen! would have been less equivocal.

The work of completing the building had made such progress that early in the year 1794 a school was opened. The following old letter, copied from the original now in possession of Samuel M. Duncan, of Nicholasville, Kentucky, to which Bethel was removed from its original site in 1805, fully settles this fact:

"JESSAMINE COUNTY, KY., *Jan.* 13, 1794.

"HONORABLE GEORGE NICHOLS: I have lately received from you two of your kind letters, and would have answered them before now, but I have taken charge of Bethel Academy, and have been so confined for the last two weeks in fitting up suitable places of abode for some of my pupils, that I have greatly neglected my private affairs, and especially that portion of it which you are attending to in Lexington.

"Your friend, JOHN METCALF."

The author of this letter is supposed to have become an itinerant on trial in 1790, though his name does not appear in the list given in answer to "Question 1. Who are admitted on trial?" but, in 1791, his name is found in the list of

SAN ANSELMO

those "who remain on trial," and for this year he was appointed to Banks Circuit, in Virginia. The next year he was "admitted into full connection" and sent to Botetourt Circuit as a *deacon*. From the Conference of 1793 he was appointed to Lexington Circuit. This included the seat of Bethel Academy. At the request of Bishop Asbury, early in January, 1794, as the old letter before inserted proves, Mr. Metcalf took charge of Bethel Academy. His name now disappears from the minutes of the Conference. Dr. Bangs gives it among those who located in 1795. Rev. Henry Smith, one of the veterans of the Baltimore Conference, attended the session of the Kentucky Conference for 1797. It met in Bethel Academy, and he mentions Rev. John Metcalf as the principal, at that time, of Bethel Academy. Mr. Duncan, before named, says that he continued principal until 1803. Mr. Metcalf was not a classical scholar, but spoke and wrote the English language with correctness and great vigor, and the Methodist school, located on the high bluff, at a bend in the Kentucky River, under the vigorous administration of John Metcalf, was a strong competitor of Transylvania Academy, at Lexington, in Fayette County. Transylvania was then under the control of the Presbyterian Church, and had the advantage of a small village around it. It was opened in 1780, while Kentucky was yet but a county of Virginia. The site of Bethel was chosen for its intrinsic beauty, and as an eligible site for a village, which it was hoped would grow up around it and become the county-seat of the new county, which was organized eight years later, under the name of Jessamine, of which Nicholasville became the seat of justice.

Mr. Duncan says: "As the principal of this school in the wilderness Mr. Metcalf infused his spirit into every depart-

ment. If there was the least jar, he had the eye to detect, and the skill to remove."

Mr. Duncan continues: "In 1799 Rev. Valentine Cook took charge for one year of the academic department, with Rev. Francis Poythress as his assistant." These statements of Mr. Duncan are confirmed by the general minutes. Cook's name is not found in the list of appointments for 1789. There was then no rule of the Church under which a preacher could be appointed to a school. Mr. Poythress, as presiding elder on the territory of the school, could have served as an assistant to Mr. Cook, who, as all agree, opened at that time the academic department of the academy. The Kentucky historian of Methodism, Rev. Dr. Redfield, speaks of Valentine Cook as the organizer of the academy. He is correct, if he only intended the academic department of the academy, which, as a preparatory school, was opened by Mr. Metcalf in 1794. Mr. Cook was a fine scholar, the most distinguished of the graduates of Cokesbury College, at Abingdon, Maryland. He remained but a year in the school, but afterward taught in other places. After Mr. Metcalf removed to Nicholasville, in 1803, and opened, in his own house, a school, which he called Bethel Academy, Mr. Harris continued Bethel School, on the Kentucky River, as a neighborhood school until 1805.

In 1798 Mr. Metcalf purchased several lots in the then new village of Nicholasville, and erected a good log-house, which still stands, and is the property of a grandson, John Metcalf. At this house Mr. Metcalf continued Bethel Academy until, in 1820, a good brick building was completed, and the school was continued in it, still under the name of Bethel Academy. Mr. Metcalf died at about this date, in the sixty-third year of his age. In 1820 a Mr. O'Brien, a fair scholar,

says Mr. Duncan, took charge of Bethel Academy, and did much toward keeping alive the influence and teachings of the Methodist Church. The institution ceased to be strictly denominational from the date of its removal to Nicholasville, though often, and perhaps generally, under the superintendence of a Methodist teacher. For five years from 1841 Prof. A. R. Northrup, A.M., a graduate of the Wesleyan University, was at its head. He was succeeded by Charles F. Smith. Mr. Duncan sends a copy of two letters from Rev. John Metcalf, dating back into the former century, showing that, through its officers and teachers, Bethel Academy had an important agency in settling upon a good basis of prosperity the educational and other interests of the county in which it was located. He also gives a list of a score of men, who, as ministers of the Gospel, physicians, lawyers, judges, members of the State and National legislatures, and in other positions, who laid the foundation for the distinction to which they all attained while students in old Bethel Academy.

Rev. Dr. Thomas Hinde, the maternal uncle of the late Bishop Kavanaugh, of the Methodist Episcopal Church, South, in a conversation with a trustee of M'Kendree College, sometime in the summer of 1845, upon the great good work accomplished by the schools of Bishop Asbury, mentioned the names of more than half a dozen of the then leading politicians of the West and South who were educated at Bethel Academy, Ky., before the present century. Among them, I think, he named Henry Clay. Bethel was incorporated, with full academic powers, in 1802, and some years before received a grant of six thousand acres of land from the State. But at the time there was so much government land in the market that the school never made

this generous gift available. It reverted to the State. Mr. Duncan also furnishes me a letter from Prof. A. N. Gordon, showing that the works of Bishop Asbury, Francis Poythress, John Metcalf, Nathaniel Harris, Valentine Cook, and others, who labored for Bethel, "do follow them."

Under date of Bethel Academy, May 11, 1885, Prof. Gordon says: "In 1876 I was elected principal of Bethel Academy for one year, with the understanding that, at the end of the year, I was to have the lease for a term of years, if such an arrangement seemed desirable by myself and the trustees. In pursuance of that arrangement, the property was leased to me, in the summer of 1877, for ten years, I introducing the condition that 'five indigent sprightly boys' should attend the academy each year free of tuition. Since that year I have always had an assistant, with an average of forty pupils. My aim is to prepare boys for at least the junior class in our best colleges. Pupils have frequently gone further, finishing the Calculus, and reading the most advanced authors in Latin and Greek. The school is now undenominational. The grounds lie well, containing about five acres, and the buildings are new, large, and elegant, having been put up in 1878 at a cost of about $7,000. The school is in a far more prosperous condition now than for many years, and has a fair prospect before it. I am a graduate of Washington and Lee University, Virginia, and follow teaching as a profession."

If the departed still continue their acquaintance with events transpiring in their old abodes, why should not the fact that his favorite Bethel Academy still lives and is doing the work for which he so gladly labored and suffered in its establishment, add something to the "fullness of joy" that the sainted Asbury enjoys in the mansions above?

THE FINALE OF BETHEL SCHOOL.

In 1879 I addressed a letter of inquiry to my venerable friend, Bishop Kavanaugh, in regard to Bethel Academy. His kind answer added but little to my information, but is valuable as confirmatory of what I supposed reliable facts. Next to reports published at the time of the occurrences, the recollections of those who lived near the time and place are our best authorities. The Bishop's letter from Louisville, Ky., dated August, 1879, gives these items: "The first Kentucky Conference was held by Bishop Asbury. A plan was there made for a Conference school, to be called Bethel. It was principally built through the exertions of Rev. Francis Poythress, the first presiding elder of Lexington District. It was located in Jessamine County, and stood on a high bluff on the Kentucky River. The project originated with Mr. Asbury, Francis Poythress, Isaac Hite, and others. A spacious building was erected, I think eighty by forty feet, three stories high. The design was to accommodate boarders in the house. Among the men who were teachers in the school were Francis Poythress, Rev. John Metcalf, and Nathaniel Harris. The school had its best Heading in Valentine Cook, the most literary man we had in the West for some considerable time. He organized the academic department, and at first the prospects were flattering, but soon difficulties arose, prospects diminished, and Cook gave up the enterprise. A school for the neighborhood was conducted in the building for some time by various teachers; afterward it was abandoned. The one hundred acres of land, given by Mr. Lewis, reverted to his estate, and portions of the material in the building were taken to Nicholasville, and used in erecting an academy for the use of the place. Sometimes

it is occupied by our Church, sometimes by others. I think it is held by trustees for the benefit of the town in which it stands."

This is the testimony of an old Kentucky itinerant, familiar with every part of the State.

Bishop Kavanaugh adds one other item of some interest: "My uncle, the Rev. Thomas Hinde—'Theophilus Arminius'—I think is mistaken about Mr. Clay having ever gone to school at Bethel Academy. Mr. Clay came in early years from Virginia to Kentucky; he had been trained in a clerk's office, and I am sure never attended school in Kentucky."

Bishop Kavanaugh's recollections are confirmed by Mr. Clay's history. Clay was the son of a Baptist preacher, who died in 1782. His mother remarried, and in 1792 removed to Kentucky. To improve his education Henry remained at Richmond, Va. He spent four years in the office of Peter Lindsley, clerk of the High Court of Chancery; he studied law, was admitted to the bar, and in 1797 settled in Lexington, Kentucky.

Bishop Asbury met the Kentucky Conference again in Bethel Academy in the year 1800. On Saturday, October 4th, he made one of the longest entries to be found in his Journal, namely: "I came to Bethel. Bishop Whatcoat and William M'Kendree preached. I was so dejected I could do little but weep. Sabbath it rained, and I kept at home. Here is Bethel—Cokesbury in miniature—eighty by forty feet, three stories, with a high roof, and finished below. Now we want a fund, and an income of three hundred per year to carry it on, without which it will be useless. But it is too distant from public places; its being surrounded by the Kentucky River in part we now find to be no benefit;

thus all our excellences are turned into defects. Perhaps Brother Poythress and myself were as much overseen with this place as Dr. Coke was with the seat of Cokesbury. But all is well that ends well, and all is wrong that works wrong; and we must be blamed by men of slender sense for consequences impossible to foresee—for other peoples' misconduct.

"Sabbath day, Monday, and Tuesday, we were shut up in Bethel with the traveling and local preachers, and the trustees that could be called together. It was thought best to carry the first design of education into execution, and that we should employ a man of sterling qualifications to be chosen by and under the direction of a select number of trustees and others, who should obligate themselves to see him paid. Dr. Jennings was thought of, talked of, written to."

This Dr. Jennings will appear again.

The Bishop continued his visits to Kentucky nearly every year up to the last year of his life. On these visits he several times passed through Jessamine County. Once he called on the widow of his dear friend, in whose "comfortable house" he held the first Kentucky Conference. He was once at least in Nicholasville, the seat of the academy erected in part of material that entered into the structure of Bethel Academy. But in his Journal no subsequent record of Bethel Academy is found. The last entry he made was the sad requiem over crushed hopes. He had wept over the mental shipwreck of his very dear friend, the companion of so many cares, of so much toil for God and his cause; the sharer of so many labors to make Bethel a success, and now the sharer with him in the unwise and unjust censures that it had not accomplished all that had been hoped; and having, as the entry shows, made with the trustees and preachers the

last effort to achieve success, he dismissed the subject, lays off that burden to assume others, and to prosecute his mission to its close. Who, in the retrospect, with all the facts before him, will venture to write Bethel School in Kentucky a failure? It was one of a number of experiments, made at great disadvantage in an almost wilderness country, leading to the final grand success of Methodist education in America.

CHAPTER V.

UNION SCHOOL AND MADISON COLLEGE, UNIONTOWN, PA.

UNIONTOWN, the county-seat of Fayette County, Pa., early became an important center of Methodism in the days of Asbury. On his Western preaching and supervising tours, Uniontown lay in his route. The Bishop's Journal mentions at least nine visits to this inland town. Six of these visits were to preside in Annual Conferences. The other three visits were to be present and aid in the services of great camp-meetings held in the vicinity. Bishop Asbury was the pastor of the people in a more practical sense than have been any of his successors. He lived at their houses, often met them in the class-meeting, love-feast, at their camp-meetings, and at school examinations. Traveling on horseback, noon and night found him in the home of some private family, provided he had time for the usual meal at noon.

Returning from his second visit to the Kentucky Conference, in 1792, accompanied by his special friend Hope Hull, so distinguished in future years for his labors as teacher and preacher in Georgia. They had climbed the Cumberland Mountains from Kentucky, descended into the valley of the Holston, in East Tennessee, where the Bishop had held a session of the Holston Conference, thence through south-western and western Virginia, they arrived on the 31st of May at Uniontown. The journey had been one of unusual hardships, enhanced by the general discomforts of travel with a large company, and occupying with other wayfarers the small, crowded, necessarily soiled cabins and beds, of the kind

sojourners, who often, without money or price, gave the travelers the best that their new homes afforded. It was not the fault of the inhabitants that the accommodations for travelers were so inferior. Their hospitality was greatly overtaxed. For fear of attack from hostile tribes, who looked with alarm upon the swelling tides of settlers filling up the West, travelers usually moved in large companies. At night, companies of forty or fifty, more or less, sought shelter in a small house of one, two, or three rooms. This occurring almost nightly on these great lines of travel, accommodations were necessarily poor. The Bishop incidentally mentions that his company on this hard trip was a large one. He says:

"We had the best company I ever met with. Thirty-six good travelers, and a few warriors; but we had one pack-horse [his own], some old men [himself included], and two tired horses. These were not the best part." But the three hundred miles between the Holston Conference, in East Tennessee, and the Baltimore Conference, at Uniontown, are now behind them.

This is the Bishop's entry in his Journal: "Both men and horses, travel-sore and weary, reach Uniontown. O how good are clean houses, plentiful tables, and populous villages, when compared with the rough world we came through! Here I turned out our poor horses to pasture and rest, after riding them nearly three hundred miles in eight days."

He describes his employments, health, the business of the Conference, the wants of the Church, and other matters of interest, and then adds: "We have here founded a seminary of learning, called

"UNION SCHOOL.

Brother Charles Conaway is the manager, who also has charge of the district. This establishment is designed for instruc-

tion in grammar, the languages, and the sciences." Four years later the Bishop made his last visit to Uniontown; change of routes of travel carried him around this place afterward. He made no other mention in his Journal of Union Seminary.

Isaac P. Cook, D.D., long a prominent local preacher of Baltimore, Md., and once president of the Local Preachers' National Association, in a letter to the writer, says: "When a part of the present Pittsburg Conference was included in the Baltimore Conference, a seminary of high grade was organized at Uniontown, Pa. Rev. Charles Conaway, presiding elder of the district, was its president, or, as Bishop Asbury expressed it, its manager. I think that after Mr. Conaway was removed to other work, under the rule limiting the stay of a preacher on a charge, that Valentine Cook, a distinguished graduate of the *first* Cokesbury, succeeded Mr. Conaway in the management of the school."

The school-room was an addition to the Methodist church, built in 1786. This gave the seminary the use of the church for a chapel and for school gatherings too large to be accommodated in the school-room. The lot on which the school-room was erected was deeded to the trustees for the purposes of a union school; it is now included in the cemetery of the Methodist church. This union school or seminary continued in existence, though under different names, until about the year 1833. In 1825, under the inspiring action of the General Conference of 1820 on the subject of education, the Pittsburg Conference of the Methodist Episcopal Church took the incipient steps to found a college; to secure its location in the old Methodist community of Uniontown, the trustees of the academy which succeeded the first, or Bishop Asbury's, academy, tendered the building and all other prop-

erty belonging to the school to the commission to select a location for the college.

The Union School founded in 1792, in which, in 1796, John R. Reynolds was professor of languages, in 1826 became

MADISON COLLEGE,

under the patronage of the Pittsburg Annual Conference. Henry B. Bascom, D.D, was president and professor of moral science; Charles Elliott, D.D., professor of languages; J. H. Fielding, D.D., professor of mathematics. Dr. Bascom continued in the presidency about three years, and was succeeded by Dr. Fielding. The professorship of mathematics was then filled by Rev. Dr. John Clark.

The college, under the direction of these distinguished professors, enjoyed a few years of prosperity, and educated several men who became distinguished in future years. It imparted a vigorous impulse to collegiate learning in the Conference, but waned before the greater light of Allegheny College, at Meadville, which, in 1833, became a Methodist institution. The Methodist Episcopal Church withdrew from Madison College in 1832. The building was afterward used as a college of the Methodist Protestant Church, subsequently as a female college, then as a school for the orphans of soldiers. Now it is rendered useful as a private family residence.

Bishop Asbury's "Union Seminary," under several names and boards of control, continued as a Methodist school for about forty years. That great and good man, Bishop Simpson, was an *alumnus* of Madison College.

The notice of Madison College by Rev. Dr. Bangs, in the third volume of his valuable history of the Methodist Episcopal Church, is so judicious, and his reflections upon the indispensability of endowments for our schools are so impor-

tant, that all friends of education should feel their force and do their duty in the premises.

"The Pittsburg Conference made an attempt to establish a collegiate institution within its bounds, called Madison College, and the Rev. Henry B. Bascom was appointed its president. It was located in Uniontown, Fayette County, in the State of Pennsylvania. It went into operation under favorable auspices, and was incorporated in 1827 by the Legislature of the State. It did not, however, long continue. Its endowment was small, and the number of students was by no means adequate to its support.

"Hence, though blessed with an able faculty, its dissolution affords another evidence of the impracticability of sustaining collegiate institutions without ample endowments. How else can this be done? The price of tuition is necessarily so low, in the various literary institutions of our country, that an attempt to raise it sufficiently high to meet the expense of instruction, and other incidental expenses, would be to debar all students from an entrance into their inclosures; and it is equally impossible to sustain them from the ordinary prices of tuition and board; and hence the absolute necessity of ample endowments, either from the State or by the more sure methods of annual collections, in order to keep them in successful operation. Of this all must be sensible, and, therefore all who feel an interest in the prosperity of these institutions must, if they would have them permanently established, contribute liberally for their support."

Madison College did not, as our venerable historian supposed it had, cease to exist; but from it evolved that grand institution, Allegheny College. The Bishop's "Union School," with Brother Conaway performing the double duty of presiding elder on a large mountain district, and, at the

same time, rendering service "as manager," passed through numerous evolutions, but at last attained to full maturity, and, richly endowed by the generosity of numerous friends, it is likely to stand until the dawning of the day when knowledge shall be universal, and when "they shall teach no more every man his neighbor, . . . for all shall know the Lord."

CHAPTER VI.

WESLEY AND WHITEFIELD SCHOOL, GEORGIA.

WHILE Bishop Asbury was yet struggling under the burden of Cokesbury College, and earnestly laboring for its success, he was laying plans for schools in other parts of the country.

March 12, 1789, he wrote in his Journal: "Our Conference began at Grant's, Ga. On Thursday we appointed a committee to procure five hundred acres of land for the establishment of a school in the State of Georgia."

Bishop Coke was also present at this Conference. He varies the details a little, but records the important fact that a school was to be founded. He says:

"At this Conference we agreed to build a school in Georgia. Our friends have agreed to secure at least two thousand acres of land for its support. A subscription was made in one congregation of twelve thousand five hundred pounds of tobacco, worth, clear of all expenses, five hundred dollars."

On returning to Georgia the next year Bishop Asbury found that, though the enterprise had not been abandoned, but little progress had been made. The two thousand acres of land, promised to Bishop Coke, had not been secured. Accompanied by his friend, Hope Hull, he "went to view four hundred acres of land, and found it not suitably located for a seminary of learning."

A few days later he entered in his Journal: "We have the prospect of obtaining a hundred acres of land for every

one hundred pounds that we can raise and pay for the support of Wesley and Whitefield School." This is the substance of all that was written by the Bishops in regard to this projected school for the great South-west. Supposing that there was something more of it, either as an accomplished fact or indirectly in its influences on other literary undertakings, after many other fruitless endeavors to learn what came of this beginning, and what connection, if any, it had with the later Church schools in the Empire State of the South, I addressed a series of inquiries to the Rev. Dr. Haygood, so favorably known in all parts of the country as the president of Emory College. Unable to answer himself, Dr. Haygood very kindly referred me to Rev. G. G. Smith, D. D., at Madison, Ga., assuring me "that what Dr. Smith did not know of Georgia Methodism, of both the earlier and the later times, I need not inquire about." Dr. Smith's answer reached me through "Zion's Herald" of Feb. 7, 1883, as follows: "Rev. A. W. Cummings, whose letter reached me just as I was starting for Florida, and whose address I have lost, writes me, making inquiries as to the Wesley and Whitefield School, Georgia, of which he finds mention in Bishop Asbury's Journal. Rev. Daniel Stevenson, of Kentucky, speaks of this school as having been established; in this he is mistaken.

"The first stronghold that Methodism gained in Georgia was among the immigrants from Virginia, who settled in Wilkes County. Methodism came to the State in 1785, and a short time after that Hope Hull came. He was a Marylander, a warm personal friend of Bishop Asbury. He, no doubt, had much to do with the planning of Wesley and Whitefield School. A subscription was circulated, taking payment in money, cattle, rice, and tobacco. Bishop Asbury

rode with Hull to examine some land offered to the school. But the institution never went into effect—was not opened."

In a subsequent private letter, Dr. Smith assigns some reasons for the failure of this project, and gives some interesting provisions made by the Bishop and the Church to supply the educational wants of that region. He says: "Before the plans of the Bishop and his helpers for establishing the Wesley and Whitefield School could be carried into effect, a great calamity befell the Church in that region. Beverly Allen, long the most brilliant and popular preacher in Georgia and South Carolina, fell into disgrace and sin, and was, after full investigation, expelled from the Church and from the ministry. Some time after his expulsion the sheriff of the county came to arrest him on a warrant, on account of the crime for which he had been deposed from the Church. Allen refused to be arrested, and warned the officer not to come near him or attempt the arrest. Not heeding the warning, Allen shot him dead. He immediately fled from the State. He made his way to what was called the dark corner, in Kentucky. There, in the practice of medicine, and in teaching a common school, he spent some years, and he there died a miserable death, in despair of God's mercy. In consequence of this untoward event, the membership of the Church decreased one half, and the plans for the school were given up.

"Some years after, Hope Hull himself, at Bishop Asbury's request, located and opened a school. He secured the services of two fine classical scholars as assistants; one of them was Professor Barton W. Stone, the name of the other is not remembered. He also employed, as teacher of French, a well educated native, recently from Paris, by the name of

Francis Auburn. To this school, which opened auspiciously with seventy students, William H. Crawford, one of the great men of Georgia, went for classical training. The sturdy German, Rev. Lewis Meyers, who did so much for Georgia Methodism in that section, received his training in English in this school. This was the first Methodist seminary of learning in Georgia. It accomplished a good work for the Church."

How long Mr. Hull's seminary continued open is not certain. All having any knowledge of it agree that it was conducted with the energy and ability which distinguished its principal in all his undertakings. Hope Hull was one of the great men of early Methodism. "The Cyclopedia of Methodism" informs us, that "it was chiefly through his exertions that the first respectable brick building was erected in Washington, Ga., designed to be used as an academy."

Was this to have been Wesley and Whitefield Seminary? Washington, Wilkes County, was the center of Methodism in Georgia for many years. It afforded Hull a noble field for the exercise of his abilities, both as a preacher and teacher. In these capacities he was widely known, highly esteemed, and accomplished a great work. In this county, in later times, that pulpit prodigy and distinguished educator, Dr. Stephen Olin, achieved such success in the pulpit as laid the foundation of his future fame in the South. Without any reference to his own agency in the work, Dr. Olin gave an account of it in a letter to one of his former college friends. He wrote: "You have probably heard of the great revival in Washington, Wilkes County, Ga. I have never witnessed such a scene before. About one hundred persons are professed converts in that place, and only two or three persons in the town are left unconcerned. What is singular, the

subjects of the work are generally the first in wealth and standing in the community."

His biographer says: "A sermon preached by Dr. Olin in Washington, Ga., is still referred to by a number of distinguished citizens as having led to their conversion. It was the *punctum saliens* of the revival. Hull finally closed his seminary at Washington and removed to Athens, to aid, says Dr. Abel Stevens, in founding in that city the State University, which for many years was regarded as a semi-Methodist college. He was, for a time, its acting president, and, as long as he lived, the most active and influential member of its board of trustees. As a member of the prudential committee, he exerted great influence in selecting professors."

Here Stephen Olin spent seven of the best years of his life.

The circumstances narrated show that, directly or indirectly, Bishop Asbury had an important agency in the establishment of the State University of Georgia, as he did in the organization of the State College of South Carolina, and, perhaps, of North Carolina. No other clergyman exerted an equal influence in either of those States during the last sixteen years of his life.

Rev. Dr. Smith, the historian of the Georgia Conference of the Methodist Episcopal Church, South, to whom I am so much indebted, gives a few items in regard to other schools:

"Rev. John Andrew, the father of Bishop Andrew, opened and conducted a good school for a number of years. This was the second Methodist school in Georgia. The Georgia Conference Manual-labor School, which for a long time was quite influential, came next; from this sprang our present Emory College—all the outcome of the plans of Bishop Asbury for the Wesley and Whitefield School."

CHAPTER VII.

COKESBURY SCHOOL, NORTH CAROLINA.

YEARS before Methodism was organized as a Church in America, amid the terrible convulsions of the Revolutionary War, the thoughts of Mr. Asbury were occupied with the future of this country. To aid in its evangelization he had sacrificed father, mother, and all else that he revered and loved in the fatherland. Though left by all his English fellow-evangelists, who, on the commencement of hostilities, returned to their native land, he deliberately chose America as the field of his life's toils, sacrifices, and sufferings for God and human good. On his annual tours of superintendency, as the chosen assistant of Mr. Wesley, fording or swimming its bridgeless rivers, scaling its vast mountain ranges, experiencing all its vicissitudes of climate, familiar with its great variety of animal, vegetable, and mineral products, he was profoundly impressed with the great future that he saw was soon to be revealed. To his faith, also, was clearly revealed the grand mission of Methodism in this land of immense natural advantages. Hence, while yet but the untitled preacher, the unordained assistant of the absent Mr. Wesley, in superintending the societies in America, he was laying plans for the future of the Church that, in the order of God's providence, he saw would be organized in this, then, wilderness land. He left England with a high estimate of the educational movement of the British Methodists. In his Journal, under date of November 30, 1779, he wrote: "We spent an evening [himself and a brother itinerant] at

widow Bready's, and had some talk about erecting a Kingswood School in America."

A few months later he was in North Carolina, this time in company with his "gloomy countryman of great piety, great skill in learning, who drinks in Greek and Latin swiftly, yet prays much, and walks closely with God." This pious, learned, gloomy friend was the subsequently very notable John Dickins, a graduate of Eton College, England, one of the most able preachers of the early years of Methodism; also a skilled business man. He became the founder of the great American publishing house of the Methodist Episcopal Church. The talked-of Kingswood School for America still occupied the thoughts of Mr. Asbury.

On the 15th of June, 1780, Mr. Dickins drew up, at Mr. Asbury's request, a subscription to raise funds to erect such an institution. "This," says Dr. Abel Stevens, "was the first project of a literary institution among American Methodists." "This," continued Mr. Asbury, "was what came out a college. In the subscription printed by Dr. Coke, Gabriel Long and Brother Bustion were the first subscribers. I trust this [undertaking] may be for the glory of God and the good of thousands."

Events crowd upon each other.

The Declaration of Independence, promulgated by the Americans four years before this subscription was dated, has been made effective by the surrender of the British forces at Yorktown. The independence of America is publicly acknowledged by Great Britain and the other great powers of Europe. The late provinces, subordinate to a government on the other side of the Atlantic, are now sovereign States of the great Confederacy. Methodism in America is an independent Church. The humble unordained preacher

has in a day passed through the subordinate offices of deacon and elder by election and the imposition of hands, and now is the regularly consecrated and duly commissioned *episcopos* of American Methodism, and by the Church and world he is now hailed as Bishop Asbury. He is still, however, the same humble, zealous minister of Christ. The projected school for North Carolina is not forgotten or given up, though the original subscription has been used for a larger undertaking.

The English name Kingswood is exchanged for one more euphonious to American ears, Cokesbury. No means are available for determining when this school opened or closed; that it did open is certain. April 2, 1794, Bishop Asbury entered in his Journal: "Came to E.'s meeting-house, near Hunting Creek, in Surry County, N. C. After preaching I came to Cokesbury School, near Hardy Jones's. It is twenty feet square, two stories high, well set out with doors and windows. This house is not too large, as some others are. It stands on a beautiful eminence overlooking the lowlands and the Yadkin River." The doors and glazed windows attracted the Bishop's attention, as well they might. Few school-houses and churches in North Carolina of that day had them, nor do they all yet have them.

Three fourths of a century later the writer counted it no small honor to stand in some of the same pulpits that Bishop Asbury occupied in that State, and preach Christ crucified to some of the same hearers who in youth listened to the pioneer Bishop in churches that never had a window, or a shutter to the opening through the logs called a door. The large chimney to the open fire-place, an opening made by cutting out two or three feet of a log behind the preacher, and about on a level with his head, to afford light to read

the hymns and the text, together with numerous openings between the logs, afforded free ventilation, as well as admitted the voice of the preacher to reach the frequently larger number of hearers without than within.

Thirty years later the subsequently eminent Dr. Stephen Olin did his first work as a teacher in South Carolina in an academy that had no windows. How welcome to the Church would be a full record of this school, whose edifice, location, and scenery are so minutely described by the good Bishop; who were its first teachers, who its students, who its patrons and benefactors! These items of information may never be secured.

The Bishop visited this seat of learning at a later date. That he approved it, as doing a good work, is evident from the fact that in 1794 he took a presiding elder from his district, and appointed him the principal of this Cokesbury School. At that date neither custom nor law allowed a preacher to remain in the same charge more than one year. In 1795 James Park located; the presumption is that he did this that he might continue his labors in the Cokesbury School, of which he was made the principal the preceding year. This school is not mentioned by any of our Church historians; and yet it may have been the pioneer academy, that prepared the way for that greater light which arose in an adjoining county soon after. The North Carolina University opened its halls in 1795. In the spring of 1800 the Bishop visited this, in after years famous, seat of learning, and preached in its chapel. He made this note of the event, a very different one from that made nine years previous, when he visited Yale College, in Connecticut: "We were treated with great respect at the university [North Carolina] by President Caldwell, the students, citizens, and many of

the country people. When the university is finished I shall take notice of it. The Bishop left his blessing and passed on. God's blessing followed. The prosperity of this old home of learning and good morals was somewhat checked by the late internecine war, but seems again to have recovered much of its former success. Of Cokesbury School, North Carolina, no additional information has been obtained, though diligently sought.

CHAPTER VIII.

BETHEL ACADEMY, MOUNT BETHEL, NEWBERRY COUNTY, S. C.

THE subject of schools early engaged the attention of the people of South Carolina. The General Assembly of 1785 chartered three colleges, one at Winnsborough, another at Cambridge, and a third at Charles Town. Cambridge was in Abbeville County, near the future Tabernacle Academy of the Methodist Church. Two years later the

COLLEGE OF ALEXANDRIA

was chartered in Pinckney County. This lofty name did not avail to secure its success, and the College of Alexandria died at its birth. The same was true of the college at Cambridge. Winnsborough flourished for a time. Charleston College still exists. The most useful of the early South Carolina schools was that at Mount Bethel, now to be noticed. Our Methodist historians either failed to notice this institution, or, which is more probable, they applied the language of Bishop Asbury in regard to it to the school of the same name in Kentucky. The editor of the Bishop's Journal, in the index found in the third volume, does this. Misled, probably, by this index, the author of "The Centennial History of American Methodism" has fallen into the same error.

While at the home of his life-long friend, Edward Finch, the sterling Methodist magistrate of Newberry County, S. C., March 7, 1793, Bishop Asbury entered in his Journal: "Preached at F.'s [Finch's]. I consulted the minds of our

brethren about building a house for Conference, preaching, and a district school; but I have no ground to believe that our well-laid plan will be executed—our preachers are unskillful, and our friends have little money."

Passing on amid rain and high waters the next day, in Union County, he seems to have met greater encouragement. He made this entry in his Journal: "I next day preached to a few people at the open meeting-house, with some spiritual opening and sweetness. We were closely employed in writing subscriptions for the district school, and copies of the constitutions."

These were the inceptive steps in an enterprise that was crowned with a larger measure of success than any other of the good Bishop's educational undertakings. Having taken these steps and received assurances of co-operation from both preachers and people, he left the matter in their hands, and pressed forward on his grand round of visitation to the Churches and Conferences in every State then constituting the Union.

March 19, 1795, the Bishop is again at the seat of Bethel Academy, South Carolina. The friends of the enterprise have been faithful to the trust. The school building, two stories high, twenty by forty feet on the ground, giving on the first floor two rooms twenty feet square, with a fireplace in each, and the second story divided into dormitories for the use of students, the Bishop finds up and inclosed, and so far completed that it can be used for preaching—one of the original purposes for which it was erected. This is the entry in his Journal:

"*Thursday*, 19th, and the two following days, we had work enough to write subscription papers to be sent abroad for the purpose of collecting one hundred pounds to finish Bethel

School and to secure the land; but my expectations are small—the people have so little sense of God and religion.

"*Saturday*, I opened the new house [Bethel Academy] with a sermon on 1 Thess. v, 14; and on Sunday we had a sermon and a love-feast."

The language of this quotation, the author of the index to the Bishop's Journal, and also the author of "The Centennial History of Methodism in America," apply to Bethel School, Kentucky. The names of the rivers and of the fords in the vicinity show that this was an error. Saluda, Ennoree, Tiger, and Broad are rivers of South Carolina. So are Crenshaw's Ford, Fish-dam Ford, well-known places in that State. Edward Finch, Esq., has been credited with having given the thirty acres of land surrounding this school edifice, upon which were built residences for the teachers and a boarding-house for the pupils. The Bishop's language indicates that a money consideration was connected with the transaction.

The next notice of this institution by Bishop Asbury is a little more than a year later. He then wrote, April 30, 1796: "We had a meeting of the trustees of Bethel School, and it was agreed that it should be a free school, and that only the English tongue and the sciences should be taught."

This feature of the curriculum was soon changed, and, as will soon appear, it became the finest classical school in the State. Rev. Dr. Atkinson supposed the trustee meeting and the rule enacted referred to Bethel School, Kentucky. A careful reading of the Bishop's Journal will disclose the error.

The decision to make it a *free school*, rendered necessary some provision for supporting the teacher or teachers. The Bishop continues at the last date to record in his Journal: "I drew up an address on behalf of the school, in order to

raise three hundred dollars per annum to support a president teacher." With no denominational paper to publish this address, it was copied and sent to the preachers, to be read to the congregations scattered over the large circuits. The preachers were the agents to collect and forward the money to the school.

Probably this method of support did not long continue. Six years later, at the home of his old friend Edward Finch, Bishop Asbury notices in his Journal this institution for the last time. December 3, 1802, he wrote: "George Douthet* and myself were engaged to put Mount Bethel School in operation. I advised to finish the house for teaching below, and for lodging above." The Bishop preached in Bethel on several future occasions, but this is the last time that he mentions the school in his Journal.

For nine years it had occupied his thoughts and employed his pen and tongue. Now in operation, he leaves the work in other hands, and the burden for other shoulders. The last quotation from Bishop Asbury's Journal implies that the opening of Bethel Academy, South Carolina, was subsequent to 1802, when he and George Dougharty were engaged to put it in operation. It is difficult to harmonize this theory with certain well-authenticated facts.

Professor Maximilian La Borde, M. D., who for nearly fifty years as student, trustee, or professor was constantly connected with South Carolina College, chartered in 1801, and changed to South Carolina University in 1866, in his able work, "The History of South Carolina College" (8vo,

* An undoubted error. There was no George Douthet in the South Carolina Conference. George Dougharty was at that date the presiding elder of the Saluda District, which included Newberry, the seat of Bethel Academy. See General Minutes, 1802.

p. 463), furnishes these items of information in regard to one of the teachers in Bethel Academy: "Elisha Hammond was born in New Bedford, Mass., October 10th, 1774. He was graduated at Dartmouth College in 1802. He came to South Carolina in 1803–'4, and was immediately engaged as principal of Mount Bethel Academy, in Newberry, which was established by the Methodist Episcopal Church." This, beyond controversy, fixes the date of Professor Hammond's connection with Bethel. Another fact, established on the authority of Dr. La Borde, is, that early in January, 1805, a number of young men entered South Carolina College, thoroughly prepared, some for the Freshmen and a few for the Sophomore class at Bethel Academy. Such work would have required a longer period than from 1803–'4 to January 1, 1805.

Albert M. Shipp, D.D., late president of Wofford College, Spartanburg, S. C., now professor in Vanderbilt University, Nashville, Tenn., in his interesting "History of Methodism in South Carolina," says that Professor Hammond succeeded Rev. Mark Moore as principal. If so, then Bethel Academy must have opened earlier than 1802. I incline to the theory, in the absence of positive testimony, that soon after dedication by the Bishop, in 1795, and before the trustee meeting at which it was determined that no tuition fees should be charged, while the building was yet unfinished, a school was opened. In the mild climate of Newberry district (county) a room twenty feet square, finished on the outside, having a floor, and a good fire-place well supplied with fuel, would not be uncomfortable for a school without ceiling or plaster. This school may for some reason—the resignation of the teachers, perhaps—have been suspended. In 1802 the Bishop and George Dougharty may have been appointed a committee to re-organize and put the school again in operation.

From no one of the five authors now before me, all giving accounts of Bethel School, can I fix the date of its opening. If my readers are left in the same condition of uncertainty, it will be less surprising, as I take up the subject far remote in time and place, while some of my predecessors wrote near the time and place of the occurrence.

"The school," says Rev. Professor Shipp, D.D., "was for six years under the rectorship of the Rev. Mark Moore, a man eminently qualified for the post, assisted by two teachers, Messrs. Smith and Hammond. At the close of his term of service Mr. Moore resigned, and took charge of a school in Columbia, where, by his influence and preaching ability, which was of the first order, he materially aided in the permanent establishment of Methodism. On the retirement of Mr. Moore, Mr. Hammond, father of Governor Hammond, took charge of the school, and taught it with singular ability for many years. Mount Bethel was largely patronized, and had students from Georgia and North Carolina. A number of the leading men of South Carolina were prepared for college at Mount Bethel."

This is the substance of all that Methodist writers have to say of Bethel Academy. Fortunately we have more complete information from disinterested witnesses without the pale of Methodism.

Dr. David Ramsey, a High-Church Episcopalian, the historian of South Carolina, who wrote at near the opening of this century, says: "In Newberry District there are two very respectable academies. They were originated and have been carried on with much spirit. Bethel Academy is under the patronage of the Methodist Society, and is much indebted to the zeal of the Rev. Mr. Dorothy, deceased. It is situated in a populous, pleasant, and wealthy neighborhood, and as

the gentlemen of the vicinity feel a zeal for its welfare, they keep plentiful boarding at a reasonable price. This academy has *seventy* or *eighty* students. It is generally filled by a respectable teacher."

The Rev. Mr. Dorothy, here so honorably mentioned by Dr. Ramsey, was intended for Rev. George Dougharty, who for several years was an able preacher and presiding elder in South Carolina. He died in 1807. He was Bishop Asbury's principal ministerial helper in building Bethel Academy.

That distinguished jurist and Christian gentleman, member of the Baptist Church, the late Judge Belton O'Neal, in his "Annals of Newberry," says: "In this part of the district (Newberry) was one of the best classical schools in the upper part of the State. It belonged to the Methodist Church, and from Ramsey's 'History of South Carolina' we learn that to the Rev. Mr. Dougharty are we mainly indebted for that fine institution of learning, the Mount Bethel Academy. Elisha Hammond, the father of Governor Hammond, was its first principal teacher." *

Judge O'Neal proceeds to say: "It gave to the country such men as Judge Crenshaw, Walter Crenshaw, Chancellor William Harper, Wesley Harper, John Caldwell, Dr. George Glenn, John R. Golding, Governor Richard Manning, John Brown, Dr. Thomas Smith, of Society Hill, Judge N. R. Evans, of Chester, and Thomas Glover, of Orangeburg. Chancellor Caldwell owed a sort of divided allegiance to the Newberry Academy and Mount Bethel School, for at both places he received parts of his academic education."

* This statement is in conflict with that of Dr. A. M. Shipp, who makes Professor Hammond the successor to Rev. Mark Moore. Other circumstances indicate the correctness of Dr. Shipp. Still Judge O'Neal is very high authority.

The Mount Bethel Academy furnished the first students and graduates of the South Carolina College. "I may be pardoned," continues Judge O'Neal, "for recalling to the memories of the people of Newberry District the names of two of the principal founders and patrons of Bethel Academy, Charles Crenshaw (father of Chancellor Crenshaw and Walter Crenshaw) and Edward Finch, both Methodists, and strict, uncompromising Christians. Finch was a magistrate. Many a blasphemer was made to pay a shilling for each profane oath uttered in his presence. The old law, under which he acted so well for the assertion of good morals, still exists, and if it were now and then enforced by our worthy magistrates it would go far to prevent the odious practice of taking the name of God in vain."

The best test of merit in an institution of learning is the work accomplished, the men it furnishes to the various useful vocations. Bethel Academy was most fortunate in the character and achievements of its alumni. The late Dr. La Borde, the eminent historian of South Carolina University, with whom the writer was for some years associated in the faculty of that institution, makes this record of one of the students of Bethel Academy, who was graduated in the first class of the South Carolina College:

"Most gratifying is it to me to record that the first person admitted to the college is one of its most distinguished alumni; that to the most attractive qualities of the man he added the highest intellectual endowments; that his genius and learning have adorned the bench of Carolina, and that he is justly regarded as the Eldon of the State.* I mean William Harper, the late eminent chancellor. The records of the faculty show that he was the first student admitted to

* Lord Eldon was among the most distinguished Chief-Justices of England.

the College; his brother, Wesley, was the second." Every member of the graduating classes in the South Carolina College (now University) for the years 1806 and 1807 were young men from Bethel Academy, who had there prepared for an advanced standing, and were graduated at the end of one and two years after the college opened, January, 1805. "So thorough a teacher," says Dr. La Borde (see his "History of South Carolina College"), "was Professor Hammond, the distinguished principal of Bethel Academy, that he became known and honored throughout the State. It was not surprising that the trustees of South Carolina College were anxious to secure his services; and he was accordingly elected professor of languages in 1805."

Dr. La Borde did not know Prof. Hammond personally, but he says, "Judge Evans, who was his pupil at Bethel and at Columbia, informed me that his reputation as a teacher was very high. His personal appearance and manners were very captivating, and his popularity for a period of his connection with the college was scarcely inferior to that of Dr. Maxey," the first and most popular president. Such was the principal of Bishop Asbury's South Carolina school during the years of its greatest success. Professor Hammond's retirement from Bethel Academy, taking with him to Columbia all his pupils who were prepared to enter the college, seriously embarrassed the school. The neighborhood felt the depressing influence of the change. The trustees found difficulty in supplying the principalship.

With the hope of saving the Academy, Professor Hammond resigned his position in the College, and, on the last day of January, 1807, retired from Columbia, and returned to Newberry and resumed his labors in the Academy. In 1815 Professor Hammond took final leave of the school and removed

to Columbia. He died in Macon, Ga., on the 27th of July, 1829.

With varying fortunes Bethel Academy continued until about the year 1820. Rev. Dr. Shipp records it as ceasing to exist at the last date named. Other authorities considered it as only suspended at its original location, to be re-opened at Mount Ariel, in the adjoining district or county of Abbeville, under the name of

TABERNACLE ACADEMY.

The accomplished young collegian, Stephen Olin, was its first and most distinguished principal after the re-opening. He was graduated with the first honors of the institution at Middlebury College in the summer of 1820. Soon after, an invalid, he started South in quest of health. He sailed from New York city early in the succeeding December for Savannah, Ga., supposing a situation as teacher was secured for him. On reaching Augusta, Ga., he learned that, on account of the report which had reached the trustees of his poor health, the school promised him had been given to another. This disappointment left him to seek an engagement elsewhere. He responded to a call, made through an Augusta paper, for a principal of Tabernacle Academy, the successor to Bethel Academy, South Carolina, and was soon engaged, at seven hundred dollars per annum and board. On arriving at the seat of the school he found the building a solitary log-house in a grove of pine trees. He describes it thus: "The door was hung on a couple of sticks." A Southern young man would have expressed it by saying the door was hung on wooden hinges. Mr. Olin continues: "The windows were miserable. I draw my table to the wall, where I am supplied with light that comes in between the logs."

This was "the old field school-house," now dignified by the name of Academy, because the teacher was a collegian, who taught, if required, the higher branches of learning. A better building was soon completed and occupied by the young principal.

From the first Mr. Olin was delighted with his new home and new friends, and the patrons of the school were not long in discovering that Providence had loaned them for a season no common man. In his sprightly letters to friends he vividly describes his situation and surroundings:

"The institution is wholly Methodist. The trustees are Methodists, according to the straitest sect. I board in a rich family, live better than in Savannah or Augusta, have coffee and tea in New England style, good wheat bread and butter, and a plentiful table. I am become black and brawny even beyond the habits of my kindred. Besides teaching, which, of course, takes up most of my time, I have become an adept at shooting with a rifle. I wander through the woods for many a furlong with a gun on my shoulder and a pack of dogs at my heels, and can wind a huntsman's horn, the delight of 'mongrel, puppy, whelp, and hound, and curs of low degree.'"

These diversions, and the invigorating climate of upper South Carolina, exercised the most favorable influence upon his delicate constitution, and encouraged the hope of permanent and vigorous health. New traits of character were soon to be developed, and new employments to occupy his time and thoughts. He found in South Carolina what he had not sought in his New England home—God's mercy in the forgiveness of sin, and the witness of sonship in Jesus Christ. This happy change he communicated to his father and other friends, and with it the changed plan of life's work.

The law, as a profession, was given up. By the strong cords of duty he was drawn toward the ministry of the Methodist Episcopal Church. He was a licensed preacher while yet but a candidate for membership in the Church. He became an earnest revivalist. While he neglected no means to advance his pupils in the various studies upon which they had entered, he was equally zealous in winning them to Christ and full consecration to God. Within a few months after his conversion he was the most popular preacher in the State at camp-meetings and on other great occasions. In all the regions of Abbeville and contiguous counties old people are still found who heard and remember the early sermons of the great Olin, and they never weary in recounting the effects produced by his wonderful ministry. In preaching he never failed to become aroused himself. His hearers were always captives carried away by his magical fascinations.

At the risk of the charge of irrelevancy I venture to relate the following incident, given to me by an old itinerant, who was an eye-witness of the occurrence. Those who knew the great preacher, either in his earlier or later years, will find no difficulty in crediting the narration. A very short time after Mr. Olin had received license to preach he attended a camp-meeting held in the vicinity of his school, Tabernacle Academy:

"On Saturday afternoon the presiding elder put him up up to preach. He had spoken, a few times before, to small congregations in school-houses and country churches. Now, for the first time, he faces a large audience, in which, or on the capacious stand, according to the custom of that day, were a score or more of the preachers from the circuits around. As the young collegian, and much younger preacher, opened his discourse, his unwieldy form shook like

an aspen leaf in the wind through embarrassment and nervousness. The preachers around him on the stand for a few minutes found their sympathies most distressingly taxed, and looked for a complete breakdown. In a short time he gained the mastery over himself, and became absorbed with his theme. His control over his hearers became complete. He swayed them, as himself was swayed, unconsciously by the breathing thoughts and burning words that rolled from his lips, fired by the live coals from God's altar. The hearers were enraptured, carried away, scarcely knowing whether in the body or out of it. They groaned in agony, wept in sympathy, rejoiced in ecstasy, or shouted in triumph, as the tide of feeling rose or receded. The old preachers listened in amazement, mingled with suspicion that the young preacher was on stilts, that the sermon was borrowed; but whence, no one ventured to guess, they had heard nothing like it before.

"The presiding elder was importuned to give another opportunity to judge of the merit or demerit of the young preacher. Under even more trying circumstances than those of the day before, Mr. Olin again preached. An immense congregation was seated at the hour for morning service on the Sabbath. With much of the timidity of the preceding day, he opened his discourse. The sermon and its immediate effects were indescribable. Criticism was disarmed, doubt was excluded. In the estimation of all present Stephen Olin was the greatest preacher in South Carolina, if not in America. From that hour, invalid as he was, Dr. Olin took first rank among preachers, and held it until his work was done."

The late Bishop Wightman said: "Never, in the memory of the oldest Methodists, had so powerful a preacher burst

with so sudden a splendor and tremendous an effect upon the Church." His work as a teacher was equally successful. Tabernacle Academy and its principal became known far and near. Students came from all parts of the South, eager to be pupils of so eminent and widely known a preceptor. At the end of about three years Mr. Olin resigned the principalship, leaving the school in a high state of prosperity.

After some years of varying success and reverse the location was found not to be a healthy one. Another removal became necessary. A good site, about two miles distant, was chosen, and a good building erected; and in its new home, under an old popular Methodist name, it opened as

COKESBURY CONFERENCE SCHOOL.

Under this new name Bishop Asbury's Bethel Academy became the school of the South Carolina Conference. It gives free education to the sons of members of the Conference.

The Conference secured it an endowment of about $18,000. Unfortunately the managers of most of the schools in South Carolina, during the late war, called in their well-invested funds, and with them purchased eight per cent. Confederate bonds. Wofford College sunk an endowment of $100,000, and Cokesbury nearly all it had. Still both went on, and they yet go on with yearly increasing prosperity.

Professor Prichard, an *alumnus* of Wofford College, was the principal in 1879. He said, "The situation is the best in the State. Cokesbury is upon high land, a Methodist village free from barrooms, gambling saloons, or other public temptations to vice."

CHAPTER IX.

ASBURY COLLEGE, BALTIMORE, MARYLAND.

IN his "Annals of Baltimore," Rev. Alfred Griffith says: "In 1816 the Methodists organized a respectable seminary in Baltimore; Rev. Samuel K. Jennings, M.D., was its principal. This is the Dr. Jennings of whom Bishop Asbury, in the year 1800, when at Bethel Academy, Kentucky, wrote: "It was thought best, in regard to Bethel, to carry the first design of education into operation, and that we should employ a man of sterling qualifications as president. Dr. Jennings was thought of, talked of, written to." Though filling but a small space in the written history of Methodism, he appears to have been a man of marked ability and of integrity, and at one time he was the only Methodist minister of American birth who, within the walls of a college, had followed to completion the regular curriculum, and been honored with the baccalaureate degree. It is said that Dr. Jennings was graduated in the class of 1785, at Rutgers' College. In 1815 Bishop Asbury, while at the Virginia Conference, entered in his Journal: "Dr. Jennings preached us a great sermon on 'I am the vine, ye are the branches.'"

A charter was granted to this school, called by Dr. Griffith a seminary, bearing date February 10, 1818, as Asbury College, with nine trustees, as follows: George Roberts, Abner Neal, William Wilkins, Philip Littig, William Barker, Samuel Harden, Moses Hand, Isaac A. Toy, and John Brice—all (says Rev. Isaac P. Cook, D.D.) leading Baltimore Methodists, all now (1883) deceased.

The editors of the "Methodist Magazine" of 1818, Revs. Joshua Soule and Thomas Mason, gave the following notice of this, then, only Methodist college in America:

It affords us real satisfaction to be able to lay before our readers the following information relative to the Asbury College, recently established in the city of Baltimore. [The information follows in several pages of laudatory notices of the faculty, and of the prospects of the school.] Many sincere friends of Methodism have long realized the great deficiency in the methods and means of education, and have regretted the want of seminaries under the special direction and superintendence of that religious community to which they are united. A laudable zeal for the establishment of such institutions is now prevailing in different sections of the United States. The Asbury College has probably exceeded in its progress, considering the short time it has been established, any literary institution in this country. The character of the president, Rev. Samuel K. Jennings, M.D., is too well known to need any recommendation from us. His comprehensive mind, illuminated by science, has long been employed in designing a system on which a knowledge of the important branches of literature might be obtained with the greatest ease and facility. The plan and actual operations of the Asbury College will demonstrate that these exertions have not been ineffectual. Professor Blackburn, by long experience, has acquired the talent of making the mathematics both easy and delightful; an attainment as rare as excellent. And Professor Power, by an unusual attention to the department, has likewise introduced some very valuable improvements in the method of communicating classical learning.

An additional item of information to the readers of the Magazine was, that there were at that date "about one hundred and seventy students and scholars in the seminary, whose progress, taken collectively, surpasses any thing commonly exhibited in public schools." In the third volume of his "History of the Methodist Episcopal Church," Dr. Bangs mentions, in some twenty-three sad lines, Asbury College, and this Magazine notice:

An effort was made last year to resuscitate the cause of education among us. Dr. Samuel K. Jennings, aided by several benevolent and public-spirited individuals in the city of Baltimore, laid the foundation of a literary institution denominated the Asbury College, and it went into operation under apparently favorable auspices, an account of which was published in the March number of the "Methodist Magazine" for this year. With this account, however, the friends of education, who estimated things as they are, were not much gratified, as it seemed to promise more than could be rationally expected, and was rather calculated to blazon forth the attainments of the professors than to enlighten the public by a sober statement of facts. It continued for a short time, and then, greatly to the disappointment and mortification of its friends, went down as suddenly as it had come up, and Asbury College lives only in the recollection of those who rejoiced over its rise and mourned over its fall—a fatality which has hitherto attended all attempts to establish literary institutions among us.

The "General Minutes" for the year 1838 contains an obituary notice of that eminent man Rev. Martin Ruter. Among the facts related of him is the statement, "In the year 1818 Asbury College conferred on him the degree of Master of Arts." These items, found in the "Methodist Magazine" for March, 1818, Dr. Bangs's History, as quoted, and the Conference Minutes, comprise all the published information the Church has of Asbury College.

The only connection that Bishop Asbury had with this undertaking was the bringing of Dr. Jennings, a very popular local minister, to Baltimore. The Bishop died at or near the date of its opening as a seminary. Learning incidentally, in March, 1883, that there was at least one man living—he has since died—who knew something of Asbury College, I addressed to Rev. Isaac P. Cook, D.D., who had for more than fifty years held the office of local (never was an itinerant) preacher in the city of Baltimore, a number of ques-

tions in regard to Asbury College. From his obliging response I condense the additional information given:

The college was located in a large brick building on the corner of Park Avenue and Franklin Street, since occupied for other purposes. A large private female seminary was connected with it, under the charge of the accomplished daughters of Professor Blackburn. Bishop Asbury found Dr. Jennings a teacher in the South, and urged him to come to Baltimore. As a preacher, always local, he attracted crowds nearly equal to Bascom. His practice as a doctor was immense for the times. In business he was visionary, always making losses, and died reduced, but maintaining his integrity. I heard him preach. He was a noble man.

The truth of history requires one other item, furnished by Dr. Cook, of Dr. Jennings: "In the radical controversy of 1828 he was expelled from our Church and adhered to the seceders. On his dying bed he regretted his severance from our Church as the mistake of his life." This seems not to have shaken the confidence of Dr. Cook in, or lessened his admiration of, Dr. Jennings. Brief as was its career, and defective as was its organization, Asbury College did some good work, and aided, as perhaps all its predecessors have done, in preparing the Church for the new and grand era of education then about to dawn. It graduated a few in arts, some in medicine, Dr. Jennings's specialty; others here laid a foundation for education, upon which they built in other schools or under private tuition. Dr. Cook gave the names of quite a number of the *alumni* of Asbury College, among them three, who, at that time, March, 1883, were still living. These were, Rev. Dr. Samuel Kepler, aged seventy-nine, of the Baltimore Conference of the Methodist Episcopal Church, South, since deceased; Jesse L. Warfield, M.D., aged eighty-two; and Thomas Littig, M.D., aged eighty-

three. Drs. Warfield and Littig married daughters of the renowned Rev. Thomas E. Bond, M.D., D.D., the champion Methodist editor.

Other names furnished Dr. Cook by these three then living *alumni* were Dr. J. Cader, John Allemong, late veterans of the Baltimore Conference; Rev. Mr. Shafer, who entered the ministry of the Protestant Episcopal Church; Joseph Neal, son of the trustee, Abner Neal; and Henry Kepler, brother of Rev. Samuel Kepler, before named. All these were men of prominence in their respective spheres. The old Magazine named three of the faculty, Dr. Cook gives the names of three others.

The full list, as given by these authorities, consisted of Rev. Samuel K. Jennings, M.D., president, and professor of mental and moral science; George Blackburn, professor of mathematics; Michael Power, professor of ancient languages; John M. Keogy, professor of English literature. Dr. Hunter, who had spent eight years in Paris, was teacher of the French language. Dr. Cook says, that but few of the professors were Methodists. One was an avowed infidel, one was a Roman Catholic.

How long Asbury College continued in operation is not certain. Dr. Griffith says it opened in 1816. It was at work in 1818, as during that year it conferred on Rev. Martin Ruter, afterward Dr. Ruter, the master's degree. Dr. Cook said, "It died for want of money and of a mongrel religion." It closed the Asburyan period of Methodist schools.

It is said that Cokesbury College was never chartered by the Legislature or any court. This being true, Asbury College was the first Methodist college chartered in the United States and in the world. Augusta College, Kentucky, was the second. An item of interest.

PART II.

CHAPTER I.

THE WESLEYAN ACADEMY, NEWMARKET AND WILBRAHAM.

BY REV. DAVID SHERMAN, D.D.

GENUINE revivals of religion have invariably tended to quicken the intellectual faculties and to promote the diffusion of knowledge through society, as well as to improve the taste and purify the heart of the people among whom they have prevailed. The Lutheran Reformation communicated an immense intellectual impulse to Europe, and became a main aid in the revival and diffusion of letters. As the cause extended across the British Channel, the new learning remained intimately associated with the new faith. At a later period, Puritanism aroused the public mind, and planted beside the plain church the little square school-house, the university of the commonalty. Again, Methodism, the warm wave of spiritual life which swept over England and America in the eighteenth century, proved an intellectual stimulant, penetrating to the very roots of society and stirring to activity the mental and moral faculties of the masses.

In America, as well as in England, were the disciples of Wesley to become at once an evangelistic and educational force, intent not only upon the conversion, but upon the intellectual and spiritual edification, of the people. The pulpit was to be supplemented by the school; the renewal of the heart was to be followed by the cultivation of the intel-

lect, and the harmonious unfolding of the entire powers of the individual. To secure an end so desirable the attempt was early made to found literary institutions. If the first essays in this direction were not altogether successful, they served to intensify, among our people, the desire for education, and to teach them how to attain ultimate success.

In this educational movement among the American Methodists, the Wesleyan Academy holds a conspicuous and honored place. It was our first successful literary institution; and, in efficiency and usefulness, it has been excelled by none of the later foundations. In its history there are three marked stages: the first treats of its founding, at Newmarket, N. H., 1817–1823; the second, of its removal to Wilbraham, Mass., 1824–1848; and the third, of its rebuilding, 1848–1885.

I. THE FOUNDING, 1817–1823.

Under the lead of Jesse Lee the Methodists entered New England in 1789. Access to the hearts of the people was not easy. They were cool to strangers and extremely suspicious of false doctrine and its teachers. And the teachings of the new evangelists were regarded by them as rank heresy. In a soil so hard and a temperature so low, the cause was slow in taking root. So late as 1815 the membership east of the Hudson was only eight thousand. In the interior of New England our people were few. On the lower Connecticut, in Vermont, Maine, and the maritime tract extending from Rhode Island to Maine, the numbers were greater. On his first invasion Lee captured Lynn and made a favorable impression on Boston and adjacent towns. At the period here indicated some of the ablest preachers of the Conference were stationed in Eastern Massachusetts and

New Hampshire, and they were not unmindful of the deficiencies and needs of the denomination, especially in educational facilities. The education of its children had become an important consideration. To send them to institutions of the "standing order" was, in most instances, to lose them; for those schools were effective proselyting agencies. The alternative was either to see the children drawn away from the faith for which their parents contended, or to found institutions of their own. That they chose the latter need not surprise us.

In its inception the academy dates back to 1815. In the latter part of that year several of the preachers, the real founders of the institution, held a meeting for mutual counsel and for the interchange of religious and literary thought at the house of Rev. John Brodhead, in South Newmarket, N. H., where the questions relating to the founding of a literary institution were recanvassed. The difficulties in the way of accomplishing such a work were carefully considered, and, with the less hopeful of the brethren, had great weight; but, in the meeting, the spirit of faith and courage predominated, and a vote was reached favorable to making the attempt. As a location they thought of no place more suitable than the one where they were then assembled. The selection was conditioned on the co-operation of the citizens of the town, who were to be consulted on the subject by a committee raised for the purpose of carrying out the plan of the preachers. The citizens received the proposition with favor, and gave verbal assurances of material aid in furtherance of the enterprise. On condition that the preachers open a school and guarantee instruction for five years, the citizens would furnish land for a site and contribute liberally to the funds for the erection of the academy building. The proposal was

accepted by the committee, and steps were taken to secure the erection of the academy edifice.

Meantime the whole matter was brought before the New England Conference at its session in Bristol, R. I., June 22, 1816. Though the enterprise was not one of great magnitude, the resources of the Church were then quite small, and every available help was needed to take it on to completion. The sympathy and aid of the preachers, as the leaders of the people and the parties on whom dependence must be placed for securing students, were indispensable.

The introduction of the matter to the Conference produced a sensation By some of the members the movement was deemed hasty and inopportune. They were quite sure it was an elephant which would prove difficult to handle. By others a more hopeful view was taken; the matter was not only timely, but highly important to the welfare of the Church. The courage, foresight, and faith of the body proved to be in the ascendant. The words of discouragement came from the less conspicuous members; but when such men as Soule, Hedding, Brodhead, Merrill, and Ruter spoke, the tide was completely turned, and a strong affirmative vote was secured. The advocacy of Soule, whose influence as a popular leader and ecclesiastical statesman was then predominant in the Conference, and Ruter, the secretary, the foremost scholar and the most eloquent preacher of the body, was pronounced and influential. They declared that the committee, in taking the initiative, had done wisely, and ought to be sustained by the Conference and the Church. Without further hesitancy they voted to assume the responsibility of the new enterprise.

A committee of five—Charles Virgin, Caleb Dustin, Philip Munger, George Pickering, and John Brodhead—was ap-

pointed to "make such arrangements with the subscribers at Newmarket as they may think best as agents of the Conference." To this committee the citizens gave a formal pledge to furnish a site for the academy, and to contribute to the funds of the institution, while, in behalf of the Conference, the committee bound themselves to furnish instruction for five years. Under this mutual pledge the site was selected, the requisite subscriptions secured, and the building was erected at an expense of $755, of which $261 were contributed by the ministers. Martin Ruter gave $80, John Brodhead $55, and other preachers lesser sums. The building, still standing and now used as a dwelling-house, was small and plain, but convenient for purposes of instruction. As an instructor, the committee secured the services of Moses White, a graduate of the University of Vermont, an accurate scholar, a superior teacher, and a fine Christian gentleman, who remained as an instructor until the academy was closed, in 1823, doing very much to promote its interests. The first to come, the last to go—one of the few graduates of the time in the Church whose zeal, intelligence, and services were invaluable to the cause—he could adopt the language of Virgil, *quæque ipse miserima vidi et quorum pars magna fui.* So excellent a man and instructor, coming in our hour of need, will never be forgotten by the Church.

On the first day of September, 1817, the school opened with ten scholars—five male and five female. Among the members at this early date we find the names of Daniel D. and John M. Brodhead, and Edward T. Taylor, the future famous preacher of the Boston Bethel. In the course of the first term the number rose to about thirty, and before the close of the year to near fifty.

At the ensuing session of the Conference, held June, 1818,

the subject of education came under review, and the committee to whom the interests of the academy were referred decided to commit the whole to the care of trustees. The act passed by the Legislature of New Hampshire was approved June 23, 1818, and contained, as the first board of trust, the names of John Brodhead, Daniel Fillmore, Amos Binney, Benjamin Mathews, Alfred Metcalf, John Clark, Reuben Peaselee, John Mudge, and Joseph B. White. The institution was fortunate in having so good a board of managers, each member of which was a wise counselor and an indefatigable worker.

With the above change in the management came another equally important in the board of instruction. Martin Ruter, a man of popular talent and easy manners, a star preacher and an influential member of the Conference, was elected principal or "president." His advent marks a new era in the history of the institution. Among our people he was a flaming advertisement. A man so widely known drew attention to the school, and enlisted many in its favor who had hitherto been indifferent. The attendance at once rose. Eighty were present the first day, many of them from a distance. In the school itself he awakened fresh enthusiasm and large expectations, especially among those studying for the ministry. The example of a self-made man advancing to the front rank of pulpit orators, and assuming the headship of our educational interests, suggested large possibilities to those favored with better early advantages. Ruter's studies were varied in theology, history, languages, Latin, Greek, Hebrew, Syriac—what not?—and science. He attempted to incorporate his large ideas into the institution. The plan of study was broad and full. He looked to the early elevation of the academy into a college, and actually

started a branch academy in the neighboring town of Kingston. But helpful as he proved to be, Martin Ruter was an expensive piece of ornamentation. If the number of pupils in attendance on the school rose, the bills also accumulated against the treasury.

In 1819, at the close of Ruter's first year, the whole available property of the institution, including building, books, $1,000 cash donated by Colonel Binney, and a house given by John Mudge, was $5,000. The deficit for the year was $356 95. To meet this, and to secure funds for the improvement of the institution, Rev. J. A. Merrill was employed as an agent, who secured contributions to the amount of $1,613. This helped the trustees along another stage, but was quite insufficient to save the institution.

In 1820 Ruter resigned, and Moses White again came to the head and was aided by his brother, Rev. J. B. White, and Henry Bulfinch, a graduate of Harvard. The decline from this date was rapid and inevitable. Efforts were again made to collect money, but with small success. The location was unfortunate. Exeter Academy was but four miles away. Our people and preachers had lost faith in the new enterprise. The ultimate appeal was to the Conference; but the Conference advised the removal to a more favorable locality. The trustees hesitated to give up, but the remonstrances of a committee sent by the Conference brought them to a better mind, and they closed the school, December 30, 1823, with the promise to transfer to the new board whatever should remain of the property after paying the debts.

The attempt at Newmarket was a failure; it was none the less a success. The place was unsuitable. The ground in the eastern part of New England was pre-occupied by earlier institutions. Newmarket was in an out-of-the-way corner.

Above all, our men were not trained to manage educational institutions. But the attempt at Newmarket helped to awaken an interest in the cause of education among our people, and enabled some of our young men and women to learn the trade of education. It not only gave a fresh impulse to the cause, but also gave us the first installment of educated men, who went forth as apostles in this new dispensation of popular education. Though dead, this honored old institution still continues to speak to the generations of our people.

II. THE REMOVAL, 1824–1848.

In the autumn of 1823, while the flame at Newmarket was yet glimmering in the socket, the trustees were in search for a new location. The Rev. Joseph A. Merrill, one of their number, presiding elder of the New London District, had his attention called to Wilbraham as a place suitable for the academy. He favored the selection, and suggested that the people of Wilbraham consider the matter, and that in case they would afford material aid, a request be made to the board, who were soon to hold an informal meeting for the purpose of settling this very question.

Calvin Brewer, who first drew attention to Wilbraham as the new location for the academy, circulated a subscription among the chief citizens, and, with pledges amounting to about $1,000, a request was made to the board, which met in Boston during the month of December, to locate the school there. In order to be in time for the meeting of the trustees, the messenger, the Rev. Phineas Peck, drove the whole distance of ninety miles with a gig in a day and a half. On reaching the city he found the trustees in session, and found also that they had nearly decided to select Lynn, where the members of the new sect were quite numerous; but, on the

representations of Mr. Peck, they reconsidered, and gave the preference to Wilbraham.

On the application of Rev. John Lindsay to the Massachusetts Legislature, an act was approved February 7, 1824, creating Amos Binney, Abel Bliss, Abraham Avery, Calvin Brewer, Enoch Mudge, Wilbur Fisk, John Lindsay, Joshua Crowell, and William Rice a body corporate under the name of the Trustees of the Wesleyan Academy, with the usual powers, and the right to hold property, whose annual income should not exceed $10,000. On the 19th of the same month the board was organized by the choice of Amos Binney as president and Abel Bliss secretary. Further subscriptions, amounting in all to $5,567, were obtained by Calvin Brewer. The lot of land where the academy now stands was donated by David Warriner and William Rice, and plans were at once secured and a contract was made for the erection of an academy building, "sixty-five feet long by thirty-five wide, two stories high, to be divided into two small rooms and one large hall below, and one large hall, forty-five by thirty five feet, and four drawing-rooms above, with flights of stairs, and a basement eight feet deep under the whole building." The building, costing about $4,000, was ready for dedication in the autumn of the next year.

Meantime Wilbur Fisk, a young and rising member of the Conference, a fine scholar, an accomplished gentleman, an eloquent preacher, and the leader in our educational work, had been elected principal of the new institution. On the 5th of November, 1825, the day fixed for opening the school, he delivered an address in which he emphasized the value of higher education, and laid down the plan on which the Wesleyan Academy was to be run. The address was very able and was highly appreciated by both the trustees and the

Church at large. It showed the possibility of uniting learning and piety, and earnestly advocated the establishment of a manual-labor department, a feature which was adopted, but early abandoned. The plan of education at Wilbraham, like that at Newmarket, was very broad and comprehensive. The actual course of study was like that of other New England academies.

The school opened with only seven scholars. The assistant, Nathaniel Dunn, Jr., was sole teacher until the ensuing spring, Mr. Fisk being detained by the duties of his Vermont district. Mr. Dunn, a fine scholar and faithful teacher, performed a large amount of faithful service in the institution. Under his management the attendance steadily increased. From seven the number swelled to fifty, or more. As no boarding-house had been erected, accommodations were at first found in the families of the village, at one dollar and a quarter per week.

In the spring of 1826 the principal removed to Wilbraham, and devoted his entire attention to the school. He was, from the first, a man of all service—superintendent, teacher, preacher, lecturer, and collector of funds for the improvement of the institution. His hand was every-where. Among other matters of immediate interest was the erection of a boarding-house. Instead of building anew, the trustees purchased the old Warriner tavern stand, with the farm attached, and fitted it up for the accommodation of the students at cheap rates. The original cost of the property was $8,500, and the improvements amounted to $1,500 more. The house was soon filled to overflowing, and accommodations had still to be sought outside. This led to further enlargement by adding a northern annex, and a third story to the main building.

The first house-manager was Ebenezer Thompson, long the keeper of the village hotel at Concord, Mass., a fine Christian gentleman, greatly liked by the students, but ill-adjusted to the economical scale in use at the academy. Mr. Thompson was succeeded by Solomon Weeks, a prudent and excellent man, a skilled farmer, and a wise manager of the house. The odor of his virtues long remained. Edward Hyde, who died in the boarding-house, a saintly man, Dr. Miles Belden, and Davis Smith, held the position for brief terms.

The discipline of the school was mild and considerate. Fisk was among the students as a father, inspiring the more apathetic, checking the froward, repressing the vicious. He appealed to them as ladies and gentlemen, and was usually able to bring their better nature to the surface. The age had not, however, utterly abandoned the rod. Incorrigible sinners, instead of being turned away, were treated to stripes, few or many, according to the nature of their crime. The dungeon was a primitive institution, in the basement of the academy, where the more refractory were shut up in total darkness, and fed on bread and water, or subjected to long periods of fasting. The dungeon has disappeared; but men are still living who endured its trying penalties, and love to tell the story of their privations and cruel wrongs. Many of Fisk's corrections were private. In extreme cases, however, he brought the culprit before the whole school, in order that others might be warned by his example. Such instances were usually impressive and salutary, though he was once completely baffled. The lad had often occasioned him trouble, and when the cup of his iniquity was full, he was told to come the next morning prepared for a birching. After the usual morning devotions the culprit was called to

the floor and treated to a homily on good behavior. Though the other students were serious, the guilty one remained in high spirits. Then came down the birch over his devoted shoulders with a hollow, pasteboard sound. His coat was ordered off, when a fresh application of the switch was made with little effect. Every body else winced, but the lad remained calm and comfortable. The vest was ordered off, only to find another and another, and then fell down a large atlas, which had served as an impenetrable padding. The whole school broke into laughter. Fisk tried again, but was completely overcome by the repeated roars of laughter, in which he was compelled to join. After recovering his equilibrium, he asked, "Why did you fix yourself up in this way?" "You told me to prepare for a flogging, and I did so," was the cool and meek reply, which again brought the house down. Without further attempt at correction, he was told to resume his seat, as he had earned his liberty.

In Fisk's time the academy was affected by several temporary crazes, of a financial sort. Manual labor was one of them, in which both the principal and Colonel Binney had faith. The students were set to gardening, and, later, a building was erected for mechanical work. Worst of all, they bought a store, and undertook to play the merchant. In these various attempts they made nothing; it is much to say they lost nothing. The sheet was balanced, and the managers of the institution cured of these various maladies.

One of the most interesting features of the school in Fisk's time was the religious spirit which characterized it. Revivals were enjoyed during each term, and the meetings were marked by constant interest. In 1828 was the great revival. The whole school, and, indeed, the whole neighborhood,

were moved. For an entire week the regular duties of the school were suspended, and the whole time was devoted to religious services. Nearly every student was converted, and among the converts were some who afterward became famous preachers, as Osmon C. Baker, Moses Hill, Morris Hill, David Patten, and J. B. Merwin. The influence of this revival was widely felt over the Church. The report of it was published in "The Christian Advocate," and students repeated the story far and wide.

From the opening to the close of Fisk's term the school grew in interest and numbers. He easily stood at the head of the educational column in the Methodist Episcopal Church. At the opening he had seven scholars, and eleven hundred and fifty during his term of service, an average of two hundred and twenty-five a year. The departure of the first principal formed a turning-point in the history of the institution.

In 1831 Wilbur Fisk was succeeded by William M'Kendree Bangs, a man of many virtues, a fine scholar, and an accomplished Christian gentleman, though, on account of ill-health, poorly adapted to manage such an institution. After serving only two terms he resigned his position.

The Rev. John Foster, a self-made man, a good scholar and teacher, but a poor manager, succeeded him in 1832. He was favored with an excellent corps of teachers, namely, William G. Mitchell, an enthusiast in natural science; Edward Otheman, an accurate scholar and faithful teacher; Sabura S. Stocking, a brilliant scholar; William Magoun, an efficient instructor; and S. P. Dale, an erratic but powerful genius. Though much good work was done under Foster, the school was in a chronic condition of unrest, growing in part out of his poor management, and in part from the opposition of the steward, John W. Hardy. In the summer of 1834 the dis-

satisfaction broke into open revolt, resulting in the resignation of the principal.

From 1834 to 1841 David Patten was principal. He was, in marked contrast with his predecessor, a man of gentleness, prudence, one of the Academy's own sons, who was greatly beloved, and reigned in great peace and prosperity. Although not twenty-four when he began, he bore himself with the gravity and equipoise of middle life. As associates in teaching he had B. I. Diefendorf in languages, Harvey B. Lane in mathematics, John Roper in natural science, and William H. Bussell in the modern languages; Minor Raymond taught in the English branches. The chair of the preceptress was occupied in succession by Catherine Hyde, Miranda Nash, Susan Allen, and Hannah Thompson, the last a daughter of the first steward, an elegant scholar, and a young lady of genius, who left a decided impression on the pupils who came under her instruction. John W. Hardy and William Healy were stewards.

In 1838 a ladies' boarding-house was erected, east of the street, at an expense of $3,808 43. The spiritual interest remained good, revivals occurring nearly every term. The school had declined in numbers under Bangs and Foster, but it rallied under Patten, and rose in 1838 to nine hundred and thirty-four by aggregate of terms. This was the culmination. From this point a decline set in which extended down into the administration of Adams. The decline was occasioned by the new school laws of Massachusetts, and the erection of rival institutions. The antislavery battle then in progress was participated in by the teachers and students.

The administration of the Rev. Charles Adams extended over the period from 1841 to 1845. He was at that time full of vigor, young, active, energetic, and positive. He

loved work, and did a large amount of teaching and lecturing. Early and late he was at it, serving for two of his years as stationed preacher, as well as principal. The decline which began under Patten continued under Adams. During Patten's last year there were but three hundred and twenty-eight students; under Adams the number rose the first year to three hundred and sixty-one, and then fell to three hundred and six, the lowest point. The tide turned in 1844, the number being three hundred and twenty. From that point the ascent was steady and continuous. As assistants Adams had Bussell, Roper, I. T. Goodnow, who began under Patten, Robert Allyn, fresh from the Wesleyan University, and John H. Twombly. From the trustee board, John Lindsay, Abel Bliss, Abraham Avery, William Smith, and John W. Hardy retired. John M. Merrick, Minor Raymond, Phineas Crandall, Charles Adams, R. R. Wright, and Amos Binney filled the vacancies. The religious interest during this period was well sustained. In 1842 there was a revival of marked power, in which Reuben H. Loomis was a chief actor, and Daniel Steele and James M. Wooster were converts.

The term of Robert Allyn extended from 1845 to 1848. Bussell and Goodnow continued as teachers; Orange Judd, Samuel F. Beach, and Oliver Marcy were new recruits. Isabella H. Hill was preceptress, and James Howe and Alexander P. Lane were stewards. Under Mr. Allyn's supervision the school enjoyed a good degree of prosperity. The number of students in attendance steadily increased. The three hundred and forty-three of Adams's last year rose to three hundred and eighty-two in Allyn's first year, three hundred and eighty-four in his second, and four hundred and sixty-two in his third, marking a very decided turn in the tide.

Special instruction was given, fall and spring, to those designing to teach, including lectures on the method of teaching and the qualifications of the teacher. The religious condition of the school was good; Sabbath observance was enjoined; and much attention was given to biblical instruction in the Sunday-school.

At the close of the summer term of 1848 a grand *alumni* gathering was held in the grove north of the academy. Many former students were present; memories of old days were revived. Annis Merrill, Esq., of San Francisco, delivered an extended and able historical address. The occasion was one of rare interest, rounding off grandly the second period in the history of this noble and cherished institution. With the increase of numbers, the principal had organized a graduate course, and made arrangements for paying the debt and improving the property. But when just entering upon these schemes he resigned his position.

III. THE REBUILDING, 1848–1885.

The successor of Robert Allyn was the Rev. Minor Raymond, D.D., a man of marked ability, a clear and logical thinker, a mighty preacher, a born educator, and a man exerting an extensive influence among the preachers and laymen of the Church. His election marks an era in the history of the institution. Old things passed away, all became new. Difficulties, which at first appeared insuperable, vanished at the touch of one able to command the situation, and the institution, assuming larger proportions, came to hold a higher place in the esteem of the public. During the term of his administration—1848–1864—every thing was made new—buildings, faculty, trustees, attendance, prices.

Minor Raymond was born, 1811, in Rensselaerville, N. Y., and early joined the Methodist Episcopal Church. The account of the great revival at the Wesleyan Academy in 1828, published in "The Christian Advocate," led him to Wilbraham, where he remained, as student and teacher, until 1842. Here, again, after six years in the pastorate, he became principal.

On entering upon his duties Raymond found a debt of over $8,000, incurred by building the ladies' boarding-house, interest, and repairs. The property donated by Colonel Binney, located at East Cambridge, was sold for $5,000, leaving still a debt of more than $3,000. In spite of this he determined to improve the buildings already there, and to erect others.

In 1849 the trustees took steps toward building "Fisk Hall." The principal was authorized to raise money for the purpose, and in March, 1851, pledges had been secured to the amount of $4,100. The treasurer, at the same time, reported a balance in favor of the institution of $1,441 85, a more favorable showing than for twenty years. With such encouragement they proceeded to erect a substantial brick building, two stories, with an elevated basement, containing an ample assembly room, rooms for the two literary societies of the gentlemen, the fine arts, and recitation. The Hall, erected at a cost of $8,000, is a fine monument to the memory of the first principal at Wilbraham. The opening address was made by Rev. Joseph Cummings, D.D. The old academy was regarnished, and the ladies' boarding-house was removed, and joined as an L to the gentlemen's boarding-house. In 1854 the laboratory was replaced by an elegant brick structure called, in honor of an early trustee and benefactor, "Binney Hall." This cost $8,000. In 1856

the new principal's house was built, at a cost of $4,000—paid by Isaac Rich. But this was a year of reverses, as well as of successes. On January 4 the newly fitted boarding-house was destroyed by fire, causing a loss of $12,000, the insurance being only $4,000 to meet it. This was a heavy blow; but the principal did not stop to mourn over the loss. He at once prepared to rebuild on a larger scale, and in improved style. On the first day of August there began to arise from the ashes a new brick edifice, two hundred and forty by thirty-eight feet, with an L in the rear, one hundred and forty by thirty-eight feet, three and four stories high, at a cost of $50,000. On the 9th of September this magnificent building was destroyed by the torch of an incendiary.

To rebuild seemed impossible; not to rebuild was ruin; how to rebuild was a problem. But a new and larger house was erected, at a cost of $75,000. To meet this heavy expense the State granted, in all, $36,000; Isaac Rich contributed $40,000, and Lee Claflin $10,000. The new boarding-house was opened in 1861, with a debt of $20,000.

Dr. Raymond was aided by an able corps of teachers. Bussell and Oliver Marcy ran through most of the period. Fales H. Newhall, George M. Steele, Oliver S. Howe, Henry W. Warren, S. F. Chester, E. B. Otheman, Emerson Warner, A. D. Vail, N. Fellows, C. N. Stowers, and T. H. Kimpton came in later. The attendance was very large, rising, during some terms, above any point reached under Patten. In 1864 Dr. Raymond resigned; but Wilbraham, the place of his early attachment, the scene of his grandest labors and triumphs, will retain, in its group of noble educational buildings, his enduring monument.

Rev. Edward Cooke, D.D., was principal from 1864 to 1874. The attendance under him remained very large. He

enjoyed the advantage of the impetus from the administration of his predecessor. It was, too, the flush period after the war. He was himself also very active in his work. The courses of study organized by Dr. Raymond were improved and extended under Dr. Cooke, and special studies were introduced. The old church was purchased and utilized as a music hall and gymnasium, and the new stone church was built by aid of the trustees and the New England Conference. The library was enlarged by the purchase of the Chester Field collection, at a cost of $1,500; the income of this administration was large; the outgoes were also large; and as a result the debt rose from $20,000 to $30,000.

Rev. Nathaniel Fellows, a former teacher, was principal from 1874 to 1879. It was the period of the hard times, and of reaction from great prosperity. The academy was no longer advertised by its misfortunes or successes, and so early fell out of sight. The attendance declined. But, in spite of these disadvantages, the financial resources were handled with such prudence and tact that, besides improvements in the property, the debt was reduced several thousand dollars. The principal had the entire confidence of the trustees and of the Conference. A healthy and harmonious state of affairs prevailed, and he left with the regrets of trustees, teachers, and students.

Rev. George M. Steele, D.D., has been principal from 1879 to 1885. A man of ripe judgment, an experienced educator, a safe and wise business manager, and a judicious disciplinarian; with tact to deal with students, he has displayed the instinct and capacity for school administration. He at once improved the boards of instruction and trust by infusing into them fresh blood. Rev. L. Crowell, D.D., was employed to act as financial agent. Money has been raised

to liquidate the debt, and an endowment has been begun. These efforts have done much to bring the academy again to the notice of our people, and thus to secure students in larger numbers. The attendance in 1884 was four hundred and eleven, an average of two hundred and thirty-eight each term. The institution now more than meets expenses, and will be able in due time to afford some aid to indigent students by way of scholarships. On the whole, the outlook for the future is highly encouraging. This old and honored school is to become larger and more influential than for many years under the inspiration and efforts of the present principal.

CHAPTER II.

AUGUSTA COLLEGE, KENTUCKY.

BY REV. DANIEL STEVENSON, D.D.

IN 1798 the citizens of Bracken County, Ky., secured from the State a grant of six thousand acres of land to enable them to establish Bracken Academy at the town of Augusta, on the Ohio River, at that time the county seat of Bracken County. The trustees wisely held this land until prices had so enhanced as to provide a considerable fund, which was employed in bringing into existence the first institution of learning under Methodist control that accomplished the work as well as bore the name of a college.

At the session of the Ohio Conference, held in September, 1821, Rev. John Collins and Rev. Martin Ruter were appointed commissioners to attend the Kentucky Conference, which was to be held a little later in the month, and propose that the two Conferences "unite in the establishment of a college." The subject had evidently been considered previously by the members of the Kentucky Conference. They responded that the establishment of such an institution within their own bounds was "expedient and necessary," and that the place where there was "a prospect of the most ample funds for the purpose" was Augusta. Rev. Geo. C. Light and Rev. Marcus Lindsey were appointed to confer with the commissioners of the Ohio Conference and to take such measures in favor of the contemplated establishment as they might think expedient, without involving themselves or the Conference in expense. On the 15th day of the following December

the commissioners of the two Conferences met at Augusta, and, after an interchange of views between themselves and the trustees of Bracken Academy, expressed themselves willing to make Augusta the seat of the college, provided "assistance could be obtained from the trustees of the academy and the citizens in building a college edifice, and giving the institution a start."

The trustees of the academy adopted a resolution, in which, after declaring that they were of opinion that the funds with which they had been intrusted could not be better appropriated than in assisting in the establishment of an institution of the kind proposed, they agreed that the proceeds of the Bracken Academy Fund should be appropriated to the use of such an institution, and paid over to the trustees annually, and that all the original fund, over and above the sum of $10,000 of active capital, should be paid over to the said university, provided that the trustees of the academy should be authorized to appoint three of their own body to be trustees of the university, in conjunction with the trustees who should be appointed by the Church, and that the annual support thus pledged should be appropriated to sustain a chair for the teaching "of the Latin, Greek, and English branches of education." Sometime in the year 1822, probably about the middle, a preparatory classical school was opened in the academy building, under the principalship of Rev. John P. Finley. The college was not yet organized, but it became necessary for the Conferences to have the Latin and Greek languages, as well as the English branches, taught, that the proceeds of the Bracken Academy fund of $10,000 might be appropriated to the use of the school.

John P. Finley was the prospective professor of languages. He was a native of North Carolina, and a brother of the

widely-known and greatly honored James B. Finley, long a leading member of the Ohio Conference. They were both educated by their father, an *alumnus* of Princeton College, and for many years a minister in the Presbyterian Church. In 1808 his sons united with the Methodist Episcopal Church. The father soon after changed his Church relations, and, to the close of his life, was a minister of the Methodist Episcopal Church. John P. Finley was licensed to preach in 1810. He taught in various places in Ohio before he was called to Augusta College. In September, 1822, he was admitted on trial into the Kentucky Conference, and was appointed to Augusta College.

In December, 1822, the institution received a charter from the Legislature of Kentucky, with full authority to confer degrees, the only Methodist college then in existence with such authority.

The most active and influential man in securing the establishment of the college was Captain James Armstrong, a lay member of the Methodist Episcopal Church at Augusta, who had, for a number of years, been a trustee of Bracken Academy, and who, at the time of the contract between the academy and the Conference commissioners, was its treasurer. He had united with the Methodist Episcopal Church when it had in Augusta but three members. The first Methodist preaching was in the Presbyterian church. One Sunday morning, when the Methodist preacher approached the pulpit, he found it occupied by the Presbyterian pastor, who informed him that he himself expected to preach in the church at that hour. Captain Armstrong thereupon arose and said: "We will retire to the court-house." The Methodist preacher then announced that he would preach in the court-house, and invited all who wished

to hear him, to retire to that place. Nearly all the congregation left the church and went to the court-house. The next day Captain Armstrong invited the members and friends of the Methodist Church to meet him at a certain place; and there, after measuring off a lot from his own ground, he began the erection of a Methodist Episcopal church. Very soon the building was completed and was ready for occupancy. Captain Armstrong had borne the entire expense, except the cost of some tin-work, which a Mr. Pattison, who was a tinner and a Methodist, had insisted on doing without compensation.

The old house stands there now, on the bank of the river, with a stone slab on the front wall containing the inscription, "Erected in 1819." It has passed through four floods. The flood of 1884 rendered it unsuitable for further use, and the walls of a new church edifice have just been completed in a higher part of the town.

As soon as the charter for the college was granted by the Legislature, Captain Armstrong undertook, with the assistance of a few friends, the erection of the college edifice on a lot of his own; and, on the 4th of October, 1823, the building being completed, he conveyed the property to the trustees of Augusta College. The building was eighty by forty-two feet. On the first floor was a chapel, forty by thirty feet, with two recitation rooms, thirty by eighteen feet. On the second floor were six rooms. The third story was divided into seven rooms.

Captain Armstrong lived long enough to see the building occupied by the preparatory school, but not long enough to see the college in full operation. He died in August, 1824, and was buried in the rear of the church which he had erected.

Mr. Finley continued his labors at the college until they

were terminated by his death, in May, 1825. His remains rest in the rear of the old church.

In September following, Rev. Joseph S. Tomlinson, A.B., who had just graduated from Transylvania University, was appointed professor of mathematics and natural philosophy. During the next month Rev. John P. Durbin, A.M., was elected to the chair of Latin and Greek.

Professor Tomlinson's training had been by one of the most pious and cultivated of mothers. In his twelfth year he joined the Church, at sixteen was licensed to exhort, and at eighteen to preach. He learned the trade of a saddler, and followed it until he entered college.

Upon the recommendation of the trustees of Transylvania University, young men could be admitted free of tuition as beneficiaries of the Morrison Fund. The Hon. Henry Clay was the administrator of this fund, and a trustee of the university. It so occurred that on a Saturday night young Tomlinson was to preach at a quarterly meeting in Lexington. Mr. Clay was invited by Rev. Henry M'Daniel to hear the sermon. He did so; and, after the service, invited the young minister to visit him at his home. Mr. Tomlinson accepted the invitation, and Mr. Clay requested the privilege of presenting his name to the trustees for admission to the university, under the provision of the Morrison Fund. At the opening of the next term Mr. Tomlinson entered the university, where he at once took high rank as a young man of fine natural ability and of remarkable purity of life and character. While he was still a student at Lexington, General La Fayette visited the university. Young Tomlinson was selected to make the address of welcome on the part of the students. He was graduated with high honor in 1825. Immediately after his graduation he was elected to a professorship in

Augusta College, and was very soon admitted on trial into the Kentucky Conference.

John P. Durbin was born in Bourbon County, Ky., in the year 1800. At the age of fourteen he was apprenticed to a cabinet-maker. He was converted in 1818, and soon after was licensed to preach and was admitted into the Conference. In the autumn of 1821 he was stationed at Hamilton, Ohio. While here he availed himself of the advantages of Miami University, at Oxford. He spent the week at Oxford, in the university, and on Friday afternoons returned to his pastoral charge. His removal to another charge, at the end of the Conference year, deprived him of these advantages at Oxford, but, fortunately for him, his next appointment was to Cincinnati. Here he was again in the enjoyment of scholarly instruction, in the Cincinnati College, and, at the end of the collegiate year, he received the honorary degree of A.M. In October following he joined Professor Tomlinson, at Augusta. They were aided by Mr. Ingram, who taught a preparatory school. There was as yet no president of the college. It is probable that Professor Tomlinson was the temporary head of the institution, as the professor of mathematics was afterward *ex officio* vice-president of the college.

In 1827 Rev. Martin Ruter, A.M., who in 1820 had been elected Book Agent to organize, at Cincinnati, O., a Western branch of the New York Methodist publishing house, was elected president of the college, with the understanding that he should not enter upon his duties until his successor at the Book Concern should be appointed. Mr. Ruter had been a prominent preacher in New England. He was born in Massachusetts, was converted at the age of fifteen, and soon afterward became a member of the Methodist Episcopal Church. The next year he was licensed to exhort, and in the course

From the Library of

of a few months, to preach. He began his itinerant work in Vermont. During the several years following he labored in Montreal, Canada; New Hampshire; Boston, Mass.; and Portland, Me. In 1818 he was appointed principal of the Newmarket Seminary. While at this institution he received from the short-lived Asbury College the degree of A.M. While Book Agent at Cincinnati, Transylvania University conferred upon him the degree of D.D. It is believed that he was the first minister in the Methodist Episcopal Church upon whom this degree was conferred.

At the same time that Dr. Ruter was elected president, Frederick A. M. Davis, M.D., was elected professor of chemistry and botany. He was a resident physician of Augusta, and was of more than ordinary ability in his profession. The full faculty now consisted of Rev. Martin Ruter, D.D., president, and professor of oriental languages and belles-lettres; Rev. Joseph S. Tomlinson, A.B., professor of mathematics and natural philosophy; Rev. John P. Durbin, A.M., of ancient languages and Grecian and Roman antiquities; F. A. M. Davis, M.D., of chemistry and botany; Arnold Truesdale, preceptor of the academic department; Thomas H. Lynch, a student, assistant in the academic department; and John Vincent, teacher of the primary school.

In the board of trustees, as then organized, consisting of twenty-three members, were John Armstrong, president, and Johnson Armstrong, treasurer, both of Maysville, Ky.; Bishop Joshua Soule, D.D., Rev. O. M. Spencer, Rev. John Meek, Rev. John Collins, Rev. George C. Light, and Rev. Enos Woodward.

The course of study was full and complete, embracing every thing required by the best American colleges of that day. At the close of the college year, 1831, Professor Durbin

tendered his resignation. In his travels to advance the interests of the college and to increase its funds, he had become widely known as a man of great personal worth and as one of the most effective pulpit orators in America. Without his knowledge, the United States Senate elected him its chaplain. In 1832 he was tendered a professorship in the Wesleyan University, Connecticut, and soon after was elected, by the General Conference, editor of "The Christian Advocate." He had scarcely been installed in his new position when he was elected president of Dickinson College. About this time he was honored with the title of D.D. Before taking final leave of Dr. Durbin, who rose to such eminence in after years as preacher, college president, traveler, writer, and Missionary Secretary, his lively interest in the spiritual good of the pupils of Augusta College should be referred to. All will be interested in learning that revivals, so common in Methodist schools in later years, were enjoyed in this early Methodist college.

Under date of January, 1828, Dr. Durbin wrote to "The Christian Advocate:" "This has been one of the best days I have ever seen. We have a most glorious revival. What will be the fruits no man can yet tell. Twenty-two joined this morning, many of them young men and students of Augusta College. I think the revival should be considered as among the students principally. It commenced with them. It would do you good to witness the soundness of their conversion, and the ardor of their triumph. Our college is prosperous. We have about one hundred students. I had long believed that a college could be made not only the nursery of learning, but of morals and religion. I am convinced of it more and more every day. I rejoice that we have in the West one regular college where our youth may

be educated, and neither their morals nor their principles corrupted. And yet we do not teach them religion, otherwise than we teach other men, namely, by preaching to them, and endeavoring to walk uprightly before them. I am clearly convinced that our youth should not be taught by any man who is not decidedly pious."

The next morning he added a postscript, as follows: "I closed my letter last night at nine o'clock. I then returned to the church, and my eyes never beheld such a scene. The house was full of mourners. It is not yet known how many were converted. There are but few students of Augusta College but that are either converted or serious."

Dr. Durbin was succeeded, as professor of languages, by Rev. B. H. M'Cown, A.M. At the same time Rev. Henry B. Bascom, A.M., was elected professor of moral science. Professor M'Cown was born in Bardstown, Ky., in 1806. The first Methodist that he ever heard preach was H. B. Bascom. Professor M'Cown was educated at St. Joseph's College, a Roman Catholic institution, and was the first person who joined the Methodist Episcopal Church at Bardstown. A class was organized there in 1825, and he was soon after licensed to exhort, then to preach, and, in 1827, was admitted on trial into the Kentucky Conference. Professor Bascom was a native of the State of New York. At the age of fifteen he united with the Methodist Episcopal Church. At seventeen he was licensed to preach, and admitted on trial into an Annual Conference. He soon began to attract great attention by his eloquence. In 1818 he was appointed to Louisville, Ky. In 1823 he was chosen chaplain in Congress, through the influence of his life-long friend, Hon. Henry Clay. In 1832 Dr. Ruter resigned the presidency, with a view of re-entering the pastoral work. He was transferred to the Pittsburg Confer-

ence, where he labored, with distinguished usefulness, until April, 1837. He was then appointed, by Bishop Hedding, to the great mission field just then opening in Texas. It was while in pastoral work in the Pittsburg Conference that he published a revision of Gregory's "Church History." His "Hebrew Grammar" was published a little earlier. Though a close scholar, he retained all the fire and enthusiasm of a real missionary.

When, on the eve of starting for Texas, some one reminded him of the distance and of the possible dangers of the field assigned him, his thoughtful response was, "Heaven is no farther from Texas than from Pennsylvania." Toward the last of the year he entered the Republic. His advent was hailed with delight. His labors were incessant, but were soon terminated. He died in Washington, Texas, May 16, 1838.

When Dr. Ruter resigned the presidency, Dr. Tomlinson was transferred to the chair of natural science and belles-lettres, and was again made responsible for the duties of the presidency. Rev. J. H. Fielding, A.M., who had been a professor, and for a time the president, of Madison College, now became professor of mathematics in the place of Dr. Tomlinson. Professor Fielding retained the professorship in Augusta for a little less than three years. He then resigned, and soon after accepted the presidency of St. Charles College, Missouri, where he labored with usefulness for a number of years.

Solomon Howard, an *alumnus* of the college, was, in 1833, principal of the preparatory department.

In 1834 Frederick Eckstein, Esq., became professor of modern languages; W. W. Wallingford, English tutor; Don Raphael Espinoza, teacher of Spanish; and Noah Archbold, principal of the preparatory department.

In 1835 Rev. Joseph M. Trimble, A.M., succeeded Professor Fielding in the department of mathematics. He was a native of Ohio, was graduated from Ohio State University, and joined the Conference in 1829.

The catalogue for the year 1836 gives as the faculty: Rev. J. S. Tomlinson, A.M., president; Rev. H. B. Bascom, A.M., Rev. J. M. Trimble, A.M., and Rev. B. H. M'Cown, A.M., professors; and Abner Chapman, preceptor of the preparatory department.

At the session of the Kentucky Conference for 1841 Transylvania University was, through Dr. Bascom, tendered to the Methodist Episcopal Church. The proposition was referred to a committee, which, after full consideration, reported, recommending the Conference to accept the offer. This, Dr. Tomlinson, who was one of the committee, opposed, on the Conference floor, as he had done in the committee; but the report was almost unanimously adopted, and the Conference received under its patronage this old university.

In the autumn of 1842 Dr. Bascom retired from Augusta College, to accept the presidency of Transylvania University. Professors M'Cown, Kemp, and Lynch accepted professorships under him at the same time. The opening at Lexington was brilliant. The friends of the university were cheerful, believing that Transylvania was to become the great university of the South. The subsequent career of Dr. Bascom is too well known to require further notice here.

The withdrawal of these men from Augusta made a reorganization of the faculty necessary. The faculty for 1842–43 consisted of Dr. Tomlinson, president; Rev. Edmund W. Sehon, A.M., and Rev. Hermann M. Johnson, A.M., professors; and James W. King, principal of the preparatory department. Mr. Sehon never entered upon duty as professor.

Professor Johnson was graduated from the Wesleyan University in the class of 1839. After graduating he studied modern Greek at Yale College. He resigned a professorship in St. Charles College, Mo., to fill a similar position at Augusta. In December, 1842, Rev. E. N. Elliott was elected professor of mathematics. He had previously taught some time in Bloomington, Ind. Professor Johnson retired from Augusta in 1844, and was for a time in the faculty of Ohio Wesleyan University. He was a very mature scholar and a noble Christian gentleman. He died in 1868, while president of Dickinson College. Professor Chandler Robbins, A.M., an *alumnus* of the Wesleyan University, succeeded Professor Johnson in Augusta. A few others for brief periods were connected with the instructional departments of Augusta.

The influences which began to be felt in 1842, and which were intensified by the division of the Church in 1844, resulted in the repeal of the charter and the suspension of the college in 1849.

Having followed the several professors to the end of their labors in the college, it remains to say something further of Dr. Tomlinson. He was the first to enter the faculty after the death of the lamented Finley, and, with Dr. Durbin, he organized the college classes. He was the second and last president of the college, and the most distinguished for varied learning of all of its officers. He stood by the college until its charter was repealed and its doors closed. He was subsequently invited to chairs in some of the best colleges in Ohio. But he saw, and his friends saw, that he was no longer the strong man of his earlier years. Toward the last, clouds began to settle over his former brilliant intellect. They occasionally lifted, only to return more densely than

before. His mental sufferings became most intense, his life a burden. Reason was at length overthrown, and he fell by his own hand. A most affectionate tribute to his great worth was prepared by his appreciative friend and fellow-laborer, the late Dr. Hermann M. Johnson, president of Dickinson College, and published in Sprague's "Annals of the American Pulpit," to which the reader is referred.

THE STUDENTS.

Augusta being, for a number of years, the only Methodist school in America (or in the world) having legal authority to confer the baccalaureate and other degrees, students from distant States sought its advantages. The numbers were at no time great, but they included representative young men from the best Methodist families. In 1829 a small class, having completed the full course, was admitted to the degree of bachelor of arts. From that time to the period of suspension, by the repeal of the charter, a class was graduated every year. One hundred and fifty-three students were thus honored during the life of the college. Of this number several became distinguished in medical practice, a still larger number as judges and attorneys-at-law, and several in State and national halls of legislation; thirty-one became ministers, several of whom were called to important posts as presidents or professors in the various Methodist schools that opened soon after their graduation. Quite a number of our most distinguished ministers and other gentlemen of prominence received from Augusta the master's degree, *Honoris Causa*. In this list are Revs. H. B. Bascom, Charles Elliott, John H. Fielding, James H. Logan, B. H. M'Cown, and Oliver M. Spencer; Ross Wilkins, Esq., and Willis Tannehill, Esq.; Rev. Martin P. Parks; Waitman T. Willey, Esq.; Revs. Asbury Ros-

zel, G. S. Holmes, George Peck, and L. L. Hamline; Newton Peck, Esq., and W. R. Harding, Esq.; Revs. Norvel Wilson, and D. M. Reese, M. D.; H. H. Martin, Esq.; Revs. W. M. Dailey and J. A. Waterman; J. D. Rumsey, Esq., and J. C. Williams, Esq.

The degree of D.D. was given to Bishop Elijah Hedding, Bishop William Capers, Wilbur Fisk, Samuel Luckey, Stephen Olin, John L. Blake, and George Peck; and that of LL.D. to Hon. George Robertson, of Kentucky; Hon. John C. Wright and Hon. John W. Campbell, of Ohio; Hon. John Boyle, of Kentucky; Hon. Benjamin Watkins Leigh and Hon. Thomas Ewing, of Ohio; and to Hon. John Pitman, of Rhode Island.

The list of non-graduate *alumni* is much longer than that of those who tarried to graduation, and includes names, of men living or dead, which have become well and honorably known in all the professions and in various business pursuits. In this list are the names of General Doniphan, of Missouri; Professor M'Farland, of the Ohio State University; W. C. Dandy, D.D., of the Rock River Conference; Governor Robert Wickliffe, of Louisiana; and Bishop R. S. Foster, D.D., LL.D.; and of others too numerous to mention.

Methodism, and the country and Church at large, were greatly blessed and benefited by the establishment and continuance, for the fourth of a century, of Augusta College. During its day its work was sublimely grand. Of its achievements, Dr. Redford, the historian of Kentucky Methodism, bears this testimony: "Its faculty was composed of men of piety, genius, and learning; and in all the learned professions in almost every Western and Southern State its *alumni* may yet be found. It gave to the medical profession, to the bar, and to the pulpit many of their brightest lights."

A reunion of old Augusta College students was held in the college building on the 17th of November, 1880.

BUILDINGS, LIBRARY, APPARATUS, ENDOWMENT.

There was a college edifice, before described; there were two boarding-houses, a library of sixteen hundred volumes and two society libraries, and physical and chemical apparatus. The basis of the endowment was the Bracken Academy Fund, with which the college opened. The patronizing Conferences added to this. The whole property was valued at something over $50,000. The income never paid the faculty living salaries. The repeal of the charter rendered uncollectable all outstanding notes. The real estate reverted to the Bracken Academy. On the night of January 28, 1852, the principal building was destroyed by fire. The trustees of the academy, aided by the citizens of Augusta, soon rebuilt the edifice.

ITS PRESENT MANAGEMENT.

On the 10th of June, 1879, the writer, a native of Kentucky, a graduate of Transylvania University, from 1851 to 1865, a member of the Kentucky Conference of the Methodist Episcopal Church, South, but since that time a minister of the Methodist Episcopal Church, leased the property. In 1882 he secured the transfer of his lease to the Board of Education of the Kentucky Conference of the Methodist Episcopal Church, under whose management the institution is now conducted, open to both sexes, and prospering under the name of Augusta Collegiate Institute. It is without endowment, and depends upon the tuition and boarding fees of students for its support.

CHAPTER III.

CAZENOVIA SEMINARY.

BY BOSTWICK HAWLEY, D.D.

AFTER the destruction, by fire, of Cokesbury College, at Abingdon, Md., followed, as it was, a few years later by the loss of the second institution of the same name and character, located in Baltimore, Bishop Asbury concluded that at that time God did not call the Methodists of America to the work of higher education. He, therefore, directed his attention slowly to the founding of schools for the special purpose of meeting somewhat the needs of the people and of improving the standard of the ministry. After his death, the New England Conference took up the work, and in 1817 opened a seminary at New Market, N. H. This experiment at that extreme point not proving wholly satisfactory, the school was transferred, in 1824, to Wilbraham, Mass., where it continues to flourish, having an honorable and useful career.

The old Genesee Conference, including the territory of all western New York, Upper Canada, and part of Pennsylvania, began the educational work in 1819, when, in Conference session, it was resolved "to open a seminary of learning within its bounds." Five of its most influential members, Revs. Charles Giles, Abner Chase, William Barlow, Jonathan Huestis, and Thomas Madden, were appointed a committee to report a plan for carrying into effect this resolution. A favorable report was made and adopted at the next session of the Conference. About this time, May,

1820, the General Conference urged the Annual Conferences to move in the work of education. The county seat of Madison County, N. Y., having been removed in 1817 from Cazenovia to Morrisville, the court-house was offered for sale. Cazenovia, where a small society of Methodists existed, was then and for some years later included in Manlius Circuit, but the society had no regular place of worship. Aided by friends in the surrounding region they secured this substantial building, which was made to serve both for a school and a commodious place for public worship. Here they opened religious services in the spring of 1818. It was a successful achievement, effected chiefly under the direction of that quiet but wise man, Rev. George Gary, who became a traveling preacher in New England at the age of sixteen years, and presiding elder at twenty-three.

The purchase of the court-house aided much the efforts of Messrs. Gary, Giles, and other friends of education in carrying through Conference the resolution to make Cazenovia the seat of the contemplated seminary. Receiving the needed repairs and modifications, the building became the home of educational and religious forces long cherished by the students of the early and the later years, and where thousands have been educated and hundreds have been converted to Christ. In 1821 a rival for the permanent location of the seminary came to the front. The people of Ithaca, Tompkins County, now the seat of Cornell University, promised a large subscription and a building to the Conference, if that place should be selected for the seminary. Moved by this flattering offer, the Conference reconsidered its action of the previous year, and selected Ithaca, and Rev. Dan Barnes, who had advocated the measure, was made the Conference agent to raise

the money needed to ratify the engagement and to found the institution. But the efforts of Mr. Barnes and of the citizens of Ithaca not being successful, the Messrs. Gary and Giles, who had the advantage of being presiding elders of contiguous districts, one of which included Cazenovia, availed themselves of the provisional action of Conference in the premises, and renewed their efforts in favor of Cazenovia. They raised the means to cancel the bond against the court-house, and to provide for opening the school.

The Conference of 1823 appointed a committee, consisting of three of its leading members, Charles Giles, George Gary, and Elias Bowen, and six influential laymen, to do what was deemed necessary to open the institution to pupils. Those associated with these three ministers were Jacob Ten Eyck, David B. Johnson, Charles Stebbins, John Peck, Solomon Root, and Luther Buell. This committee, acting as a board of trustees, empowered Messrs. Gary and Giles, who were known to be in accord with the whole movement and with the selection of Cazenovia as the seat of the institution, to raise money, by donations and by the sale of short scholarships, to meet the expenses of opening the school in the court-house. On the 11th of December, 1824, only eight boys were enrolled, because of the impression that it was for boys only. This was before mixed schools and the co-education of the sexes was popular. But the good sense of Methodist women decided, with the acquiescence of the managers, that the Genesee Conference Seminary should open its doors and extend its advantages to all worthy youth, without regard to sex or complexion. Co-education was thus early established in central New York, an action that has now for more than sixty years been vindicated on a large scale. During all this time nothing has occurred at Cazenovia Seminary to

cast a shadow of doubt as to the wisdom of the policy—a policy that has since been adopted by the best academies and colleges in this country. The above-named committee procured from the Legislature a charter, which gave to the institution the name, "The Seminary of the Genesee Conference." The name has very naturally been changed to conform to the successive names of the patronizing Conferences embracing the institution, such as Oneida, and now Central New York. But whatever its chartered name, the institution has long been known as the Cazenovia Seminary. Not less denominational in its guardianship, nor less religious in character, it is not embarrassed by a distinctively denominational or sectarian name. Well were it that all our purely literary institutions were equally and alike unembarrassed. This charter was dated April 6, 1825, naming as trustees Revs. George Gary and Elias Bowen, and Henry Wells, Esq., of the *first* class, to serve one year; Hons. Charles Stebbins and Jacob Ten Eyck, and Rev. Charles Giles, of the *second*, for two years; and Hon. D. B. Johnson, John W. Peck, Esq., and Luther Buell, for three years. Of this board the majority were Methodists, but the others gave their services and made liberal contributions, with equal fidelity, to advance the interests of the school. No denominational institution in this country has had for the period of sixty years a career of greater uniform prosperity. Other institutions of this same denomination have arisen within its patronizing territory, have flourished for a time, and have died; but this one has continued to prosper.

A brief statement of the more obvious conditions of its success may be suggestive and instructive. The first favoring condition was its *location*. Madison County is near the geographical center of the State. Cazenovia is the chief

town of the county. Conference boundaries have frequently been changed. The so-called patronizing territory has been diminished on all sides; but the seminary has all the while been centrally located and easy of access. The early tides of settlement set that way, and have largely continued to flow in that direction. Prof. Clements, the present principal, says:

Cazenovia village, in which the seminary is situated, is in the midst of one of the most fertile and delightful sections of our State. An elevation of twelve hundred feet above the sea-level gives it a pure atmosphere and a healthful climate, and renders it free from many of those fatal diseases that are prevalent in many parts of the country. The well-shaded walks and beautiful groves are inviting. Excellent roads and picturesque hills afford ample opportunities for riding; and the Owagena—a gem of water—furnishes a pleasure resort for those who seek recreation in boating, fishing, and swimming. Both nature and art have been lavish in their adornment of the place, and have made it peculiarly adapted to the purposes of a seminary, as it affords opportunity for esthetical culture, essential to the full development of youthful mind. The population of the village is about two thousand, and the people are deeply interested in the character and success of the school.

In its first and subsequent boards of trustees is found another element of success. Of those who were the charter members we here give brief portraitures, as drawn by Rev. Dr. William Reddy:

Rev. Charles Giles was a man of genius, piety, and power. Born in Connecticut, in 1783, he closed his eventful life in Syracuse, N. Y., August 30, 1867. He was successively connected with the Philadelphia, New York, Genesee, Oneida, and Black River Conferences. He filled the most responsible positions, including that of presiding elder and of delegate to General Conference. He was a good scholar, rich in facts, brilliant in thought, having an intense love for mankind. In him intellectual power and emotion were united.

Rev. George Gary's name was a household word during this period. When but in his sixteenth year his name appeared in connection with

Barre Circuit, Vermont District, New England Conference. In 1813 he was ordained elder, and transferred to the Genesee Conference. A man of great shrewdness and a profound judge of human character, he was strong in the pulpit, where, on great occasions, he was overwhelmingly eloquent. He finished his course with joy, March, 1855.

Rev. Elias Bowen, D.D., was a strong man, long time a presiding elder, positive and strong in his likes and dislikes, and at one period of his life was a foremost witness and teacher of the higher spiritual life. In his earlier ministry he was conservative, and in his later years radical, on the subject of slavery and the Church. He was several times a member of the General Conference. A clear and able writer, he contributed largely to the periodical literature of the Church, and published sermons on education and other important subjects. He wrote a volume entitled "Slavery and the Church."

Hon. Charles Stebbins was a lawyer, a man of rare judgment, high moral tone, strong social position, and long a friend of the seminary. In 1829 he was called to preside over the Senate in place of Lieutenant-Governor Throop, who had been called to the chair of the executive. He was the secretary of the board of trustees of the seminary at its beginning. For sixty-three years he had the confidence and respect of a large circle of personal friends. He died at Cazenovia, March, 1873, in his 84th year.

Hon. Jacob Ten Eyck was of Dutch ancestry. He held important offices at home, and, in 1844, he was a member of the State Assembly. Noted for his integrity, he was a successful merchant, ever ready to assist those commencing business, and by his opportune advice he contributed to lay the foundation of many a young man's character and fortune. With other trustees he gave of his time and money to the seminary. He died of yellow fever, at Savannah, Ga., at the age of sixty-seven years, leaving to his family as his best legacy a high character.

Hon. David B. Johnson was a lawyer of eminence. For many years he held the office of district attorney for Madison County. He was also master and examiner in chancery. For a long time he was secretary of the board of trustees of this seminary, as he was also attorney for the board, often saving it from serious losses.

Mr. Jackson, one of the earlier students, remembers that, in the

spring of 1826, he saw Mr. Johnson, with the late B. T. Clark, plant the elm-tree that now stands in the front of the central seminary building.

John W. Peck, of Manlius, was an efficient member, and he for awhile served as agent of the institution, doing in each capacity excellent service.

The last of the charter members was Luther Buell, Esq., of Manlius. At the date of the semi-centennial celebration of the seminary he was the only one of the original board left to witness the maturity of the school after a history of half a century.

Dr. Newell Wright, Dr. Josiah Knowlton, John Williams, Revs. Drs. Z. Paddock and John Dempster, with others, were at an early date members of the board, and rendered valuable services. Rev. Fitch Reed was also deeply interested in the seminary, and was a judicious adviser of the originators of the institution.

This seminary was peculiarly fortunate also in its first faculty of instruction. Rev. Nathaniel Porter, the first principal, was a native of Connecticut, and, though bereft in early life of his father, he made his way to New York city, where he was converted, under the labors of Rev. John Summerfield, in the old John Street Church. At the Wesleyan Academy, which flourished for a brief time in New York city, Mr. Porter prepared for, and entered, Amherst College; but, for the want of means, he was unable to complete the course of study, and he, therefore, united on trial with the New York Conference, and was appointed junior preacher on the Stamford Circuit, June 1, 1824. After a successful ministry of a few months he was providentially called to the headship of this new institution, having as his associate Mr. Hart, then a member of Hamilton College. The eight boys with whom the seminary began constituted a nucleus that was soon increased to fifty or more, and at the close of

the first year there were enrolled one hundred and fifty pupils. A man of prepossessing appearance, accomplished manners, and deep piety, Mr. Porter exerted a great influence for good over the pupils and in the community. But failing health compelled him to resign at the end of two years. After a short term of effective services as a preacher he closed his eventful life at Newark, N. J., August 17, 1831.

The next principal was the late well-known Augustus W. Smith, LL.D., subsequently and for years connected with the Wesleyan University, and for a few years with the Naval Academy, Annapolis, Md. His associate teachers were I. M. Willmarth, A.M., George Hastings, Rev. Moses Adams, Rev. Nelson Rounds, A.M., J. W. Tyler, A.M., Mark H. Beecher, and Nancy Bliss. Miss Bliss was the daughter of Abel Bliss, of Wilbraham, Mass., of whom Bishop Asbury said: "He was educated, not spoiled, at Cokesbury College." It was at Wilbraham that this lady was educated for the important position of preceptress. Becoming allied in marriage to Rev. William Smith, of Canada, she served faithfully in several important places in that province. During the administration of Dr. A. W. Smith the seminary had great prosperity, and rose to a high rank, so that in 1829 three hundred students were enrolled.

Says Dr. Reddy, in "First Fifty Years:"

> There is an inspiration in success, and that inspiration is seen in the measures of those then in charge of the institution. The number of students had so increased that the place was too strait for them. It was, therefore, determined to build larger, and a committee was appointed, consisting of George Gary, Newell Wright, John Williams, and D. B. Johnson, to erect a suitable building for dormitories, a boarding-hall, and a laboratory. The result was the large three-story

brick structure adjoining the original building on the west, and having accommodations for about two hundred students.

In 1831 Prof. Smith was compelled by ill health to retire from the duties of principal, and Professor J. Wadsworth Tyler became principal *pro tempore*. Professor Tyler had ample qualifications for the position, and did excellent service. Rev. William C. Larrabee, LL.D., succeeded to the principalship at the beginning of the fall term of 1831. A native of Maine and an *alumnus* of Bowdoin College, he, at the age of twenty-nine or thirty years, entered upon the very responsible duties of the position, having the reputation of a good preacher and teacher, but especially of an administrator, as evinced in the preparatory department of Wesleyan University. Under his administration the seminary was so filled with students as to render another enlargement of the structure necessary. Students came from distant parts of New York, from New England, Pennsylvania, and Canada. Sustained, as he was, by an able corps of teachers, he brought the institution to a position unsurpassed by any other of its grade. His associates in instruction were men who rose to positions of eminence, namely: W. H. Allen, LL.D., late of Girard College; John Johnston, LL.D., of the Wesleyan University; Perlee B. Wilbur, A.M., of Cincinnati Female College; and Orlando Blanchard. Dr. Larrabee resigned his position in the spring of 1835, and the vacancy was filled, until his transfer to the Wesleyan University, by Professor John Johnston, Miss Maria Hamilton serving as preceptress. She was soon united in marriage to him, and was, for many years, an ornament in domestic and social life at Middletown, Conn.

The next regular principal, of longer service, was Rev. George Peck, D.D., a man of scholarly habits, dignified and

courteous manners, and devoted to his work. Though not a collegian, nor familiar with the management of a school, he nevertheless took to the duties of the position easily, and was held in esteem by the teachers and pupils. He ranked high all his subsequent life as preacher, editor, and author. He was followed by a list of such scholarly men as George G. Hapgood, D.D., Henry Bannister, D.D., Edward G. Andrews, D.D., and by other men of ability and adaptation to the work. The corps of professors at that time consisted of men of equal fitness for their work, namely: Henry Bannister, Bostwick Hawley,* Hermann M. Johnston, Edward Bannister, H. R. Clarke, George H. Ninde, Miss Livia Guernsey, as preceptress, and others named above.

Another element of success in the history of this seminary was the age, character, and habits of many of its early pupils, who remained long enough to leave a good impression on all. As a general thing the pupils have all along been from excellent families, and were ambitious to improve their opportunities. Among the thousands that have been there educated, some have failed to appreciate and to improve the offered opportunities, but this has not been true of the great majority. Indeed, such have been the government, the examples set by the teachers, and such the moral atmosphere of the school and village, that it could not well be otherwise in the general standing of the students. Strong religious influences prevailed, revivals were frequent, and many trace to this place their profoundest and most enduring Christian experience. Since its opening, in 1824,

* Mr. Hawley became a pupil of this seminary in the spring of 1831, was here converted and prepared for college, and was here licensed to preach. After graduation from college, he was, for a term of years, a teacher, and thence entered the Oneida Conference as an itinerant minister.

at least fourteen thousand youth have up to this date been enrolled as students. Of these, four have been elevated to the episcopacy: Jesse T. Peck, Thomas Bowman, Edward G. Andrews, and William X. Ninde. Four at least have been governors of States, namely: Joseph R. Hawley, of Connecticut; Austin Blair, of Michigan: Caleb Lyon, territorial governor; and Leland Stanford, of California. The following, of the first decade, became presidents of colleges: Edward Bannister, University of the Pacific; Thomas Bowman, Indiana Asbury (now De Pauw) University; A. W. Cummings, M'Kendree College and University of South Carolina; B. I. Diefendorf, Fort Plain Female College; Clark T. Hinman, North-western University; H. M. Johnson, Dickinson College; Jesse T. Peck, of Dickinson; George H. Round, Fort Wayne College; B. F. Tefft, Genesee College; P. B. Wilbur, Wesleyan Female College of Cincinnati; Erastus Wentworth, of M'Kendree College; V. L. Hopkins, Summerfield, Ala., and Apalachicola, Fla.; D. C. Van Norman, Rutger's Female College; and J. B. Hurlburt, Victoria College. Drs. S. M. Vail, Henry Bannister, and W. X. Ninde occupied chairs in Garrett Biblical Institute. Of the students of the first decade were Drs. Luke Hitchcock, L. L. Knox, Bostwick Hawley, and others who filled professorships in various academies and colleges.

All along in its history this institution has been honored by the graduation of pupils of both sexes who have filled honorable and useful positions in life. Principal Clements gives the following corroboration of our statement:

> Among them are those who have filled some of the most prominent positions within the gift of a free people. Legislators, governors, generals, judges, bishops, and *litterateurs* have received their early education within its walls. They are found in nearly every part of the

globe, not only amid the energy and stir of cities, but also on the frontiers, pushing on the car of civilization and progress. No human arithmetic can estimate the intellectual and moral power that such an institution exerts through so large a body of *alumni*. From careful computation it has been found that more than six hundred young men have here prepared for college, three thousand have been here converted to Christ, one thousand entered the Christian ministry, four hundred the law, four hundred the practice of medicine; more than one thousand are successful business men; fifteen hundred are engaged as teachers in colleges, academies, and other schools; and nearly all have pursued or are pursuing honorable and useful callings. They constitute a roll of honor of which the seminary may justly be proud, and which may well bring joy to the hearts of those who have aided in the development of such characters.

Still another element of success is the uniform religious character of the institution. Of this Rev. Dr. Reddy has written:

Cazenovia Seminary has ever been distinguished for its strong and healthful religious influence. Multitudes have been born of God within its walls. We have seen how the faith and zeal of its first principal gave the key-note to the religious harmony which has since rung out on the ear of the Church and the world. Mr. Larrabee's views and spirit were akin to those of Mr. Porter, and he gave expression of them in his inaugural address in speaking of "the influence of religion" in its disciplinary effects on the moral character and habits, and its expanding influence on the mind. Attempts have been made to establish literary institutions on the ground of infidelity, but the efforts have ever proved abortive. Science can never breathe freely except in an atmosphere rendered salubrious by healthful breezes from the Christian paradise. Give us philosophy and religion united.

In illustration take these two cases: Hon. James Callanan, of Des Moines, Iowa, educated at this institution, and the Christian giver of $25,000, in gratitude for advantages there received; and Rev. Dr. J. P. Newman, who has

arisen to erudition and masterly eloquence, the foundations of which were laid at this his honored *alma mater*. Many other instances of the happy blending of education and religion there nurtured might be cited. Without doubt the positively religious character of the seminary did much to promote its prosperity.

This school has also had connected with it several literary and religious associations that have contributed not a little to its character and efficiency. The oldest is the Temperance Society, organized December, 1830. Very popular at first, it included both teachers and pupils. Its pledge was in accord with the genius of reform at that early time, and was subsequently so modified as to keep in harmony with the advancing sentiments of the times. For several years this organization served the purposes of a debating society, and continues in active force.

The seminary Lyceum, which still lives, was organized November, 1833, by the enrolling of the names of nine young men at the first meeting, who also were its charter members, as follows: the late B. F. Tefft, D.D., LL.D., editor and author; Cutler F. Field, attorney at law; the late Professor W. M. Marsh; William F. Bailey, son of the late Bishop Bailey, of Canada; H. F. Martin, attorney; De Witt C. Vosburg, late of Binghamton, N. Y.; the late Rev. Professor George B. Cone; the late Hon. Charles H. Doolittle; and Delos Hopkins. The fiftieth anniversary of this society was duly celebrated in connection with a recent commencement of the seminary.

The Theological and Missionary Society was organized in 1835, for the purpose of affording to candidates for the minist try, and others, special opportunities for improvement within the broad lines indicated by its name. The committee to draft

a form of constitution were: Anson W. Cummings, the projector of this volume; Silas Fitch,* a useful divine and educator; and Miss Clark, then of the Free-Will Baptist Church. The now venerable Isaac L. Hunt was its first president. In 1841 this society was so modified as to admit to membership resident members of the Annual Conference, when Rev. Elias Bowen, D.D., became president; Principal G. G. Hapgood, D.D., vice-president; Professor Bostwick Hawley, D.D., secretary; and Professor J. L. Alverson, LL.D., treasurer. Of these later gentlemen Mr. Hawley alone survives.

The Delta Phi, a secret fraternity, had only a brief existence. The Philomatheian Society, organized in 1843, has had a continuous and useful career, possesses a good library, and has an enrolled membership of more than one thousand, of whom some have risen to distinction as lovers of learning. The Adelphian is the youngest, has an ample and well-furnished hall for its meetings, and is in a prosperous condition.

This brief outline of the origin and history of Cazenovia Seminary shows, in part only, the position which the pioneers of American Methodism held on the subject of popular and of higher education at a time when those who were ignorant of the origin and genius of this Church derided her ministry, methods, and people. "But wisdom is justified of her children." To-day this Church stands second to no other in her high aims and usefulness in all that constitutes a body of intelligent, scholarly, and useful people. For the promotion of these grand aims and results the Cazenovia Seminary ranks high in the corps of agencies.

* Died since this article was written.

CHAPTER IV.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.

BY GENERAL JOHN J. PERRY.

IN 1821 Luther Sampson, of Readfield, in the State of Maine, a respectable farmer of that town, conceived the idea of a school for the better education of persons designing to enter the Methodist ministry. He first set apart one hundred and forty acres of land on Kent's Hill, built thereon a house, barn, and other outbuildings, supplied the establishment with furniture, farming tools, and stock—the whole costing about $4,500—to which he added notes of hand amounting to $5,500, making in all $10,000.

An act of incorporation was procured, under the name of the "Readfield Religious and Charitable Society," which provided for a board of six trustees. To this board the property was conveyed in 1821, Mr. Sampson drawing his own deed with an exactness and skill which would have done credit to an expert draughtsman.

The school was commenced the same year as a manual-labor school, the students working five hours a day to pay for their board. The idea was popular, and there was quite a rush, especially of young men of moderate means, to the school.

A cheap school building, three stories high, whose walls were of the width of a single brick, was erected by the trustees.

The school, from the time it was opened, up to 1825, was taught, first by Mr. Henry Baker, and then by Mr. Sullivan

Waugh, a graduate of Bowdoin College, his father at that time being a resident of Kent's Hill.

It should be here remarked that Elihu Robinson had a small private school at Augusta prior to this, which, through the influence of Mr. Sampson, he removed to Kent's Hill. This was the commencement of the "Sampson" School.

The charter was amended in 1825, and the board of trustees enlarged from six to twenty-five, and the name was changed to "Maine Wesleyan Seminary."

The same year Rev. Zenas Caldwell, a graduate of Bowdoin College, was elected principal. Mr. Caldwell was a young man of brilliant talents, the chum of ex-President Franklin Pierce, while in college, and the first Methodist graduate of a college in New England. His administration, as principal of the school, was a marked success. The health of Mr. Caldwell gradually gave way until the fall of 1826, when he was obliged to leave the school, and went home to his father's, in Oxford, to die, at the early age of twenty-six.

At the spring term, 1827, Joshua Randall, Jr., was employed as principal, and there were ninety-one scholars in attendance. He afterward studied law, practiced in Dixfield, Me., and other places, and always held a respectable rank in his profession. A Dr. Stevens was also employed a portion of the spring term as teacher in connection with Mr. Randall.

In the fall of 1827 William C. Larrabee and Merritt Caldwell, then in their junior year in Bowdoin College, were in charge of the school. Dr. Larrabee, in one of his posthumous papers, says: "Mr. Caldwell and myself entered upon our duties as co-ordinate teachers, with equal authority, and

the term was a pleasant and prosperous one. The school was large, and we got along in perfect harmony."

In 1828 Merritt Caldwell, before named, a brother of Rev. Zenas Caldwell, having graduated with high honors, was elected principal, and he held the place continuously until 1834, when he resigned to accept a professorship in Dickinson College, which place he held up to the time of his death. Mr. Caldwell was a fine scholar, a thorough, skillful teacher. His administration were years of uninterrupted prosperity. His first term was attended by one hundred and twenty-four students, his last by one hundred and seventy-nine. There was a gradual increase in the number of students during his entire administration.

Among the assistant teachers under Mr. Caldwell were William H. Allen, subsequently professor in Dickinson College, president of Pennsylvania Agricultural College, and for many years president of Girard College; Charles Collins, who, for a long period, presided over colleges in the Southern and Middle States; and Judge James Bell, a lawyer who, during his life-time, held many important public trusts, and died a few years since at his home in Skowhegan, Me.

Of the many students during Mr. Caldwell's term of office who in after life occupied distinguished positions in the world may be mentioned Gen. Seth Williams, U. S. A.; ex-Mayor Franklin Mussey, of Bangor; Postmaster-General and United States Senator Timothy O. Howe, of Wisconsin; Rev. Dr. Joseph Cummings, of the Wesleyan University, and now of the North-western University; Dr. Thomas Sewell, late of Washington; Bishop Davis W. Clark; ex-United States Senator David H. Armstrong, of Missouri; Gen. John J. Perry and Hon. E. K. Smart, members of Congress from Maine;

Judges Parker Tuck and Nathan Longfellow; Paymaster Bridges, of the United States Navy; Rev. Edward Cook, president of Lawrence University, Wilbraham Academy, and Claflin University; and Hon. E. B. Washburn, ex-Secretary of State, Minister to France, and eighteen years member of Congress.

Rev. William C. Larrabee, LL.D., the chum of Mr. Caldwell in college, was elected principal to fill the vacancy occasioned by the resignation of the latter, and he entered upon his duties at the fall term, 1835.

Rev. Benjamin F. Tefft, D.D., LL.D., since a distinguished teacher, preacher, and author, was Mr. Larrabee's assistant.

Dr. Larrabee held his position until 1840. Mr. Tefft remained assistant four years, when he resigned and entered the ministry. Rev. Charles F. Allen, D.D., then an undergraduate in Bowdoin College, took his place and taught one term.

In scholarship and solid learning Dr. Larrabee was not inferior to either of his distinguished predecessors. But in many respects he was unlike either. Merritt Caldwell had a cool, well-poised, calculating mind, and, upon slight acquaintance, appeared distant, and not easily approached. Dr. Larrabee had a genial nature, in which the social element predominated, and, without form or ceremony, he at once put every one at ease who approached him. As a teacher he was an enthusiast, and his pupils very naturally caught the inspiration, and made rapid progress in their studies. In discipline he made little show of the form of government, and it was very seldom that a student took advantage of him.

As to his success at Kent's Hill, Dr. Tefft, who was so long associated with him, says, in a letter: "The school at

once filled up to its utmost capacity, the whole system of classification and study was revised, and considerably expanded; great pains were taken to elevate the standard of scholarship, and rouse the ambition of pupils; a lofty tone of religious and literary feeling prevailed within its walls."

Dr. Larrabee found the school with one hundred and seventy-four scholars, and left it with two hundred and twenty seven, a record of which any man might feel justly proud. Dr. Larrabee had, also, as an assistant in the classical department, Mr. Andrew M. Walsh, a native of Ireland, and graduate of Dublin University. He was a man of scholarly ability, a perfect cyclopedia of knowledge.

About this time the institution became involved in deep financial embarrassment. The furniture shop, in which some fifty or sixty students had up to this time worked to pay their board, proved a great financial failure. The goods made therein proved of so poor a quality that they would scarcely bring enough to pay for the stock out of which they were manufactured. The pet scheme of a "manual-labor department," desirable as it was, proved a complete financial failure, and had to be abandoned by the trustees.

The institution was heavily in debt, creditors became impatient, and suits were commenced, executions recovered, and served upon the treasurer. All available funds, consisting of notes and accounts, were turned over to the creditors, leaving a large balance of debt unprovided for.

In the winter of 1841 Rev. Stephen Allen, D.D., then teacher of mathematics in Troy Conference Academy, was elected principal of the seminary. In March following he removed to Kent's Hill and entered upon his work. The

condition of the institution was a great surprise to him, and every thing looked discouraging.

The institution, however, had become widely known, and had acquired celebrity as a school; students in large numbers continued to flock to it, in spite of very uninviting accommodations, and the school went on performing a grand service by the hard work and sacrifices of the teachers.

The school again opened with an encouraging number of students. Mr. G. W. Jewett was the chief assistant, and Miss Mary Ann Moody was preceptress. They were thorough teachers. The term was successful, and the exhibition passed off with the usual *eclat.*

Mr. Jewett and Miss Moody then resigned, and Charles F. Allen, A.B., a recent graduate of Bowdoin College, was chosen assistant, and rendered excellent service. Mr. Allen subsequently became a distinguished preacher. He received from his *alma mater*, and also from the Wesleyan University, the honorary title of D.D. Miss Caroline Sturdevant was chosen preceptress. In the fall of 1843 Mr. C. F. Allen having entered the ministry, Henry P. Torsey was chosen assistant.

At the close of the academic year, June, 1844, the principal, finding the financial burden heavier than he could bear, and suffering in health, resigned his office, and entered the ministry of the Maine Conference of the Methodist Episcopal Church.

Dr. Allen was a fine scholar, a faithful teacher, and, notwithstanding the embarrassments which seemed to meet him at every point, did excellent work for the institution. Subsequently, as financial agent, and in the erection of Sampson Hall, he did a grand work, which will long be remembered by the friends of the school.

Henry P. Torsey, the assistant, was elected principal, and entered upon his duties at the fall term of 1844. B. W. Norris was assistant, and Miss Emma J. Robinson (since the wife of Dr. Torsey), preceptress. Students attending this term—males, forty-eight; females, thirty-four. It was a dark day for the institution. It hung, trembling in the balance, between life and death. The trustees became entirely discouraged, and at the session of the Maine Conference, at Bangor, in the previous August, resigned the trust to it—in accordance with a provision in the deed by which the real estate of the seminary was held in the conveyance to them. The Conference promptly declined to accept the trust.

Soon after the trustees met at Kent's Hill, and decided to make one more effort to retrieve the affairs of the institution. Rev. Daniel B. Randall, a member of the Maine Conference, was engaged to act as agent to raise money to settle with the creditors of the institution, to beg up the scholarships, and to erect a new seminary building.

Luther Sampson, the founder of the institution, was then living, and cheerfully concurred with the trustees in canceling certain annuities, which had become burdensome, and advanced $1,500 toward the erection of the new building. Mr. Allen relinquished a claim of $1,000 due him for services. Rev. Ezekiel Robinson, then and long afterward a leading and influential preacher in the Maine Conference, took a deep and lively interest, and rendered very important aid, in this enterprise. With the efficient aid and encouragement rendered him the agent was successful. The debts of the institution were settled at a large discount. The scholarships, or claims for tuition, were surrendered, and funds secured for the erection of a new building. Henry P. Torsey,

the new principal, then in the vigor of early manhood, commenced his grand career of thirty-eight years of administration at the head of the school, and resolved not only to save it, but to make it an institution worthy of the denomination and an honor to the State. At this point the seminary made a new departure. The catalogue for the year ending June, 1846, gave pretty sure evidences of returning prosperity. The students numbered ninety-eight gentlemen and sixty-five ladies, an increase of eighty-two, thus doubling the number of pupils. The next year the number run up to two hundred and fourteen. In 1848 it had three hundred and fourteen; and at the end of the decade, 1850, with but two terms in the year, the aggregate attendance was three hundred and two.

The limits of this article will oblige me to pass over the next decade, from 1850 to 1860, with only brief references to some of the improvements and advances made.

Dr. Torsey, during these ten years, remained at the head of the school, and had as teacher in the classical and mathematical departments the Rev. Francis A. Robinson, A.M., Ph.D., who occupied the position of professor in the school for over twenty years, when he resigned to accept a professorship in the Pennsylvania Agricultural College. He was afterward professor in the R. B. Dunn normal department four years, and one of the most popular teachers in the seminary. Mrs. Emma J. Torsey was preceptress up to 1859, a period of fourteen years. The school became so large that other teachers had to be employed, and among them Miss Phronie B. Robinson was a popular teacher of drawing and painting for twenty-four years. In 1856 three hundred and seventy-four students were enrolled. The large increase in the attendance of the ladies was owing to the establishment of a female

department, designed to give ladies a thorough three or four years' course of study.

The name of the school was about this time changed to "Maine Wesleyan Seminary and Female Collegiate Institute," which three last words were afterward changed, by act of the Legislature, to the more sensible name of "Female College," by which it is now known. By this time better school accommodations became an absolute necessity. I have before me a circular, signed by Dr. Stephen Allen, agent, under date of May 10, 1856, in which he says: "The friends of the Maine Wesleyan Seminary have recently undertaken to erect a new edifice that will contain boarding accommodations for one hundred and fifty students." The building here spoken of, now known as "Sampson Hall," was completed and dedicated in 1859.

By the generosity of individuals, and some of the Methodist churches, the interior was finished and furnished. This building contains a chapel, parlors, recitation-rooms, and boarding accommodations for one hundred and forty students, cost over $50,000, and is one of the best school buildings of the kind in the country. The erection of this edifice was, at the time, a great undertaking, but it was nobly met by the friends of the school. Dr. Stephen Allen, then acting as financial agent, had the oversight of the work, and not only proved himself a good financier, but a safe, prudent, energetic business man. He managed to keep the credit of the institution in good repute, and, with remarkable tact, carried the enterprise through to a successful termination.

The establishment of a full college course for ladies, conferring upon them the degree of *Artium Baccalaurea*, was a step in advance of any other school in New England. The grand position assumed by this school in regard to female

education was an "alarm bell" to the regular colleges, who very soon opened their doors to women—not as a matter of choice, but of necessity.

The first college graduate from the institution was Miss Lizzie A., daughter of Dr. Stephen Allen, in 1862, and not a single commencement has since passed without graduating more or less from the college course; in 1868 thirteen young ladies graduating. And to the credit of its college graduates it should be said, that they stand second to none in literary attainments or scholarship, either as teachers or in the learned professions.

The next decade, from 1860 to 1870, was a period of uninterrupted prosperity. The spring catalogue of 1860 showed the whole number of students for the year to be four hundred and fifty-two; that of 1870, five hundred and thirty-two.

At this time the school had become so large that a new building seemed necessary, as the classes were every-where crowded. And here, again, the friends of the institution came to the rescue.

Samuel R. Bearce, Esq., a lumber merchant of Lewiston, and a man of wealth, who had already been a liberal donor to the school, and who had for many years been one of the trustees, came forward and offered to give some $25,000 toward the erection of a new building, provided the sum could be made up to at least $40,000.

The proposition was met, and the result was the erection of the splendid structure known as "Bearce Hall," costing about $45,000. This is one of the most elegant and beautiful school buildings to be found in the country. Mr. Bearce was one of the best friends the school ever had, and at his death, in addition to all his former gifts, he left the institution a legacy of $13,000, which it has since received. In

the tower of Bearce Hall was placed a large, fine-toned bell, a gift from the Hon. James G. Blaine.

From 1870 to 1880 the institution continued to prosper. The average number of students per year during this decade was over five hundred and fifty, and in numbers the gentlemen led the ladies only a small per cent.

In 1882 Henry P. Torsey, D.D., LL.D., who had been a continuous teacher in the school thirty-nine years—one year as assistant, and thirty-eight years as president—declined a re-election. For thirty-eight years he had been annually re-elected by the board of trustees president of the institution. He took the school when it was bankrupt, without suitable buildings or financial credit, and comparatively without pupils or friends, and for years, assisted only by Francis A. Robinson, and his estimable wife, Mrs. Emma J. Torsey, in the teaching department, receiving with them, by way of salaries, nothing but the scanty amounts collected for tuition, amounting to a few hundred dollars, and has brought it up to the rank and condition of one of the most prosperous popular literary institutions in the whole country.

Dr. Torsey possesses naturally a strong, vigorous constitution, capable of great physical endurance, yet the wear and tear to both body and mind of nearly forty years' continuous hard work in this institution was too great a strain upon him, and for several years before he left the school he suffered greatly from bodily indisposition, produced by overwork.

Dr. Torsey has had during his life-time under his care at least twenty thousand students, and, as a popular educator, stands second to none in the country. These students are scattered all over the country, many of them being indebted to the doctor not only for instruction, but for financial aid, when struggling for an education. Many of his old pupils

have acquired eminence and distinction in the literary, professional, and political world, thereby reflecting great credit on their *alma mater*, and the distinguished teacher, who so long stood at its head. Dr. Torsey is now "*Emeritus* professor" of metaphysics in the institution, and its acting financial agent, and, although broken down in health, has lost none of his old-time interest in the success of the institution.

Dr. Torsey was succeeded by Rev. Edgar M. Smith, A.M., as president. Mr. Smith is a graduate of the Wesleyan University at Middletown, Conn., of the class of 1871, and was for some time a tutor in that institution. He subsequently entered the regular ministry and occupied some of the most important appointments in the old Providence Conference. In his present position he has already acquired an excellent standing, and shown himself a gentleman well qualified for the responsible trust. He is a fine scholar, an apt, thorough teacher, and popular with his students.

Rev. Joseph L. Morse, A.M., for years was professor of ancient languages, and was a very thorough, popular teacher. In 1880 he resigned his position to accept a position in the North-western University at Evanston, Ill.

Rev. A. Fittsroy Chase, A.M., was also a successful teacher, as professor of mathematics and English literature for many years. He is now principal of the East Maine Conference Seminary at Bucksport. Among those who have made large contributions to the seminary are the late Luther Sampson, $11,500; Eliphalet Clark, M.D., late of Portland, $50,000; Samuel A. Bearce, late of Lewiston, $35,000; Hon. Reuben B. Dunn, of Waterville, $11,000; Hon. William Deering, of Chicago, $11,000; Rev. E. Gammon, of Chicago, $7,000.

The value of the property now owned by the institution is over $200,000, and not encumbered with debts. The legacy

of the late Dr. E. Clark, of $50,000, will not, probably, under the terms of the will, be available for about ten years.

The whole number of students who have been, in whole or in part, educated at this institution are over twenty-five thousand. Of these about eight thousand became teachers, five hundred clergymen, four hundred physicans, three hundred and fifty attorneys. Three hundred have received diplomas as regular graduates from the courses.

CHAPTER V.

THE GENESEE WESLEYAN SEMINARY.

BY J. E. BILLS, D.D.

BY the division of the Genesee Conference, in 1828, the institution of learning known as the seminary of the Genesee Conference fell into the territory of the Oneida Conference. At the first session after the division, 1829, at Perry, N. Y., on motion of Glezen Fillmore and Loring Grant, a committee was appointed to obtain information, and, at the next session, report a plan for the erection of a seminary within the bounds of the Genesee Conference. The proposition was adopted with enthusiasm, and Glezen Fillmore, Abner Chase, Loring Grant, Asa Abell, and John Copeland were appointed the committee.

This committee entered vigorously upon its work, canvassing the entire territory, and receiving propositions from the towns and villages solicitous of securing the advantages of such an institution. At the next Conference, held in Rochester, 1830, the committee reported that very cordial invitations and generous aid had been tendered by the citizens of Perry, Lima, Henrietta, Le Roy, and Brockport, to secure the location of the seminary at one of these places.

Having explained the conditions attending the propositions of these several places, the committee concluded by recommending Lima, as the most eligible and available place for the proposed school. The committee also recommended that the title of the institution should be Genesee Wesleyan Seminary, to be under the control of a board of nine trustees, five

of whom should be members of the Genesee Conference; the property to be managed by the board of trustees, and the trustees and a board of visitors to constitute a joint board to employ teachers and other agents for conducting the seminary. These recommendations were adopted by the Conference. Lima became the location, and Revs. Abner Chase, Glezen Fillmore, Richard Wright, Loring Grant, Micah Seager, Francis Smith, and Messrs. A. A. Bennett, Erastus Clark, and Ruel Blake were elected the first board of trustees. The first board of visitors were Revs. Asa Abell, J. Huestis, Israel Chamberlayne, M. Tooker, and C. V. Adgate, from the Conference; also Rev. John Barnard, John Lawber, Dr. C. Bannister, and Dr. T. M. Town. The same Conference appointed Loring Grant, J. Copeland, G. Laning, Mr. Asahel House, and Mr. Frederick House a building committee, with Loring Grant as superintendent of the building, and John Copeland was elected the first agent.

These boards and committees entered at once upon their several duties. The building was put under contract on the 4th of January, 1831, to be completed on the 1st of March, 1832. The edifice was to be of stone. The main south front was to be one hundred and thirty feet, with a depth of forty feet, three stories high, with a basement and an observatory. There were to be two wings, twenty-four by fifty feet, and two stories high. The cost was something less than $20,000. At the first meeting, the board of trustees was permanently organized by the election of Rev. Abner Chase as president, and Augustus A. Bennett as secretary. A correspondence was opened by the secretary to secure teachers to be ready for the opening of the school on the 1st of May, 1832. Rev. John P. Durbin, A.M., then professor of languages in Augusta College, was tendered the principalship, but was not

able to accept the position. On the 18th of January, 1832, Rev. John Dempster was elected principal, and Rev. Samuel Luckey was the substitute, if Mr. Dempster should decline the position. At the same meeting of the board Thomas J. Rugar, A. B., was elected professor of mathematics; John Hutton, A. B., professor of languages; D. B. Wakefield, teacher of English; Lord Sterling, assistant in English; and Miss Eliza S. Rogers, teacher in the female department.

The salary of the principal was fixed at $700; the teachers of mathematics and languages, each $500; the teacher of English, $400; his assistant, $200; the preceptress, $120 and board; and the agent, $325. The steward, Rev. Loring Grant, was allowed $350, and a home in the institution. At a meeting of the trustees, April 10, 1832, rules were made for the institution, a course of study was prescribed, the prices of board and tuition were fixed, and Dr. Dempster having declined, Samuel Luckey, D.D., was urged to accept the principalship, which he did, taking a transfer from the New York to the Genesee Conference for that purpose. All the other teachers accepted the positions tendered, and reported for duty at the opening of the term. At this meeting of the board the following announcement was issued:

THE GENESEE WESLEYAN SEMINARY. — This institution has been established in the town of Lima, Livingston County, N. Y., under the patronage of the Genesee Annual Conference of the Methodist Episcopal Church. Its original design contemplates instruction in letters and science, combined with agriculture and the mechanic arts. The means within reach of its patrons have not as yet been sufficient to enable them to carry all these plans into full operation. Yet in furtherance of these plans a board of executive officers has been constituted. A commanding site and farm have been secured, a commodious building erected, a competent faculty procured, a course of study prescribed, by-laws enacted, and arrangements made to open the school on the first

Wednesday in May, 1832. It is hardly necessary to add that the principles which are to govern and characterize the school are perfectly liberal; every thing of a sectarian cast has been excluded from the course of instruction.

The doors of the Genesee Wesleyan Seminary opened as thus announced, though the building was unfinished, and but partially furnished. The grounds had not yet been graded, or the several departments furnished with the needed facilities, and the trustees lacked the means to supply these deficiencies. The students found that the accommodations were not luxurious, neither were the charges exorbitant. Tuition in the common English branches was $3, and in the higher branches $5, per quarter. In the ladies' department tuition was $3, and music $5, per quarter. Board, with lodging, washing, fuel and lights, was $1 50 per week. Room rent, $1 50 per quarter. These prices were so low that they might suggest provision only for juveniles. But the students during the first year were far from being juveniles. They were young people approaching man's estate and womanhood, and were full of self-respect.

At the close of the year the faculty reported that the enrollment had been three hundred and forty-one—two hundred and thirty gentlemen and one hundred and eleven ladies. Classes had been instructed in universal geography, logic, elements of criticism, metaphysics, geometry, surveying, natural philosophy, chemistry, Greek, Hebrew, Latin, rhetoric, history, moral philosophy, natural theology, algebra, conic sections, astronomy, French, and drawing. During the first year, or at its close, several changes occurred in the faculty, so that at the opening of the second year the roll of instructors stood: Samuel Luckey, D.D., principal; T. J. Rugar, A.B., mathematics; John Hutton, A.B., languages; Elisha Hyde,

primary department; Lord Sterling, assistant; Miss Eliza S. Rogers, preceptress; Miss Eliza Beecher, assistant; Miss Caroline E. Webber, teacher of music and drawing. Rev. Gideon Laning and Rev. Wilbur Hoag were added to the list of agents. During this year Professor Hutton retired, and Lockwood Hoyt, A.M., became professor of ancient and modern languages, and literature; W. H. Goodwin became assistant in English; William Pengra was steward. Three hundred and seventy-six students were enrolled during this year. The first act incorporating the seminary was not acceptable to the friends of the school, but an amended charter, granted early in 1834, pleased all parties. It discontinued the board of visitors as a part of the corporation, and increased the number of trustees to thirteen. In 1834 Dr. Luckey was permitted to be absent on account of ill health, and Professor Rugar was the acting principal. Dr. Luckey finally retired in May, 1836, to accept the editorship of "The Christian Advocate and Journal." Rev. Schuyler Seager, A.M., became principal at the opening of the term in September, 1837. During the interval Professor Hoyt performed the duties of principal. Steady progress and marked improvement attended the institution through the remainder of the first decade. A few changes in the faculty occurred. Professor Rugar was succeeded in 1835 by John Barker in the chair of mathematics, who acceptably occupied it until 1839, when he was called to a professorship in Allegheny College, and to the vice-presidentship of the institution. Rev. George C. Whitlock succeeded Mr. Barker at Lima. Professor Hoyt continued at the head of the department of languages through this decade, assisted at different times by George Loomis and William T. Curtis. In March, 1842, Rev. George Loomis, A.M., succeeded Daniel J. Pinckney,

as professor of natural science. Miss Rogers resigned her position as preceptress in 1835. Miss Triphena Holmes filled the place for one year, and Miss Maria Hyde entered it for two years; Miss Rogers then returned as the wife of the principal, Mr. Seager. They both retired in 1844. The average attendance of students during this period was four hundred and five. In the early morning of May 26, 1842, the seminary building was discovered to be on fire. Its destruction was the work of but an hour. No lives were lost, and most of the furniture, the apparatus, and library were saved. The town-hall was secured for recitation, the students found accommodations in the homes of the citizens, and the school continued without loss of time. The loss was $25,000, on which there was an insurance of $12,000. The fire was believed to be incendiary, but no evidence to convict the suspected party came to light.

Four days later the deliberations of the trustees were interrupted by the announcement that the citizens of Lima had, in valid subscriptions, raised the sum of $5,000. This at the moment seemed like a voice from Heaven calling upon the board to go forward and rebuild. Words of encouragement came from pastors and churches in all parts of the Conference. Twenty-two days later a building committee was appointed and a contract made for the erection of a new building. The men who founded this institution had grown during the first ten years of its history. Their plans for the new edifice were correspondingly enlarged.

The new edifice was to have a frontage of one hundred and forty-four feet, with wings ninety-six feet in depth; all to be four stories high, with basement internally greatly improved. Sixty days after the conflagration the corner-stone of this enlarged building was laid. Rev. John Cope-

land made the prayer, and Principal Seager delivered the address. On the 12th of January, 1843, the new building was opened; Stephen Olin, D.D., president of the Wesleyan University, delivered an elaborate and masterly address, which appears in the second volume of his published works. To the new and superior quarters provided the school was immediately transferred. It entered upon its new career with Professor Seagar as principal, and Mrs. Seager as preceptress. Lockwood Hoyt continued teacher of languages; George Loomis, of natural science; G. C. Whitlock, of mathematics; and most of the other teachers as during the former decade.

The trustees at this period were Schuyler Seager, Thomas Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, D. G. Shuart, S. Dusenberre, S. Spencer, Samuel Luckey, J. B. Alverson, John Copeland, and John D. Brown. During the thirteen years including the inauguration of the enterprise, much space has been given to details, names of trustees, officers, and teachers. What was done during these years had a far-reaching influence. This was the formative period. The high character which from the first until the present day the school has sustained is due to the noble men and women who so wisely planned and courageously executed for the moral and intellectual training of its students.

In its general tone and purposes it is what they made it. The curriculum and methods have been kept up to the progress of the age, but its spirit is the spirit of the fathers and founders. Its true friends must desire the dominance of that spirit to the end.

During the seven years from the opening of the new building the seminary made satisfactory progress, the high average attendance of students was four hundred and eighty-

five, many of them mature young ladies and gentlemen. In 1845 Mr. and Mrs. Seager vacated the positions of principal and preceptress. George Loomis and Miss Abigail C. Rogers, the sister of Mrs. Seager, were elected as their successors. They held these positions for three years, and were followed by James L. Alverson, A.M., who for several preceding years had been a teacher in the school, and Mrs. Maria H. Hibbard, who had been two years preceptress prior to her marriage to Rev. Dr. F. G. Hibbard. There were but few changes among the other teachers of this period. Stability characterized every department of the institution.

Near the close of the second decade measures were taken to organize Genesee College as a part of the seminary, and yet distinct in its essential features. A charter was obtained in 1849, and within two years a president and professors were secured, funds collected, a noble edifice erected on the seminary campus, a large class of students matriculated, and a college of high character opened. The good influence of the college upon the seminary was strikingly visible.

The attendance of students in the seminary arose from four hundred and forty-four in 1849, to six hundred and sixty-one the next year, and to one thousand and twenty-nine in 1851, and in 1853 there were enrolled in the seminary one thousand and fifty-eight. The elevating influence of the college upon the scholarship of the seminary was another marked feature.

The third decade, 1851, opened with "the hill" swarming with students. The halls and class-rooms were full. The public exercises of the societies, the anniversaries and commencements, were occasions of the greatest enthusiasm. Generous rivalry was visible in the class and lecture rooms, in the

essays, declamations, and orations of the students in all departments.

In 1851 Mr. Alverson was transferred from the principalship of the seminary to a professorship in the college. His successors in the seminary were Moses Crow, for three years; then for two years Dr. Schuyler Seager, who was followed by C. W. Bennett; then C. R. Pomeroy and Zenas Hurd. Mrs. Hibbard retired in 1851; Miss Maria Kelley then filled the place for two years, followed by Miss Elizabeth N. Lapham, for eight years. At this period Rev. John Dennis was agent and treasurer of the college, and had charge of the financial interests of the seminary. The average enrollment in the seminary for the third decade was eight hundred and eleven per annum.

The agitation of the question of removing the college eastward to a more central location had a depressing influence upon both institutions, which was marked by decreasing numbers, and the loss of the enthusiasm of former years. When, in 1871, the college ceased its functions at Lima—it was not removed—the seminary was staggering under the burden of indifference, neglect, and bitterness, engendered under the influence of the attempted removal of the college. The narrow limits allowed to this chapter will permit only the briefest reference to the later years of the seminary. The average enrollment between 1871 and 1881 was three hundred and thirty-six. From 1862 to 1872 the principalship was filled by Professor William Wells, now of Union College; C. W. Bennett, Spencer R. Fuller, and Herbert F. Fisk, now of the North-western University. Miss Hannah Case, Frances E. Willard, Mrs. W. C. Scylla, Emma L. Waite, and Mrs. Mary E. Stone were successively in charge of the ladies' department. W. P. Coddington, of the Syracuse University; Charles G.

Hudson; S. A. Latimore, of Rochester University; James H. Hoose and George H. Bangs were teachers in mathematics, natural science, and languages. In 1872 George H. Bridgman became principal, and Miss Elizabeth Button preceptress. W. E. Thompson, A.M., became teacher in languages; Adam C. Works, A.M., mathematics and natural science; and Marsena E. Pierce and Abby Barry, teachers of English. Miss Pierce, now Mrs. W. E. Thompson, retired at the end of two years, when Miss Emma Terry was elected to fill her place. Miss Button resigned, after eight years of good service, and became Mrs. E. T. Green, and Mrs. Anna E. Rice took and still fills her place. Miss Barry retired in 1884, and her successor is Rev. J. L. Davies, of the Genesee Conference. Called to the presidency of Hamline University, Mr. Bridgman resigned the principalship, having, with ability, held the office ten years. W. G. Williams nominally held the office of principal for two years, but rendered only two terms of actual service. Professors Works and Thompson did the work of that department. In June, 1885, Rev. J. D. Phelps, A.M., late of the Cazenovia Seminary, was elected principal, and is now performing the duties of his office. The other teachers are A. E. Colgrove, A.M., Mary A. Nash, W. A. Putnam, Herve D. Wilkins, A.M., and Nellie M. Lake. The present board of trustees are C. W. Winchester, M. C. Dean, O. S. Chamberlayne, Alfred Wright, George H. Dryer, E. H. Latimer, A. J. Lorrish, John Dennis, L. T. Foot, Sandford Hunt, J. E. Bills, Edmund Ocumpaugh, Eli Taylor, A. N. Fisher, T. J. Bissell, L. A. Stevens, C. E. Millspaugh, Horace Gilbert. E. Ocumpaugh is president, L. T. Foot secretary, and J. E. Bills treasurer. In concluding this brief sketch many things press for attention. The semi-centennial of the institution, celebrated in 1880, was an occasion of extraordi-

nary interest and enthusiasm. In 1875 Dr. Bridgman raised $17,000, and $5,000 has been raised since. These amounts were expended in introducing steam for heating purposes, and in repairing and refurnishing the property. During the summer of 1885, under the leadership of Mr. Alfred Wright, of Rochester, the buildings were again thoroughly overhauled and put in better condition than they ever were before. The rooms were never before so comfortably and elegantly furnished. The endowment consists of a productive farm, and of $65,000 invested upon bonds and mortgages.

This institution has had a remarkable history; the impression that it has made upon the ministry, the Church, and upon the lives of thousands in general society, has been profound and permanent. Some of the factors contributing to its successful career are worthy of consideration. In the first place, it has been a Christian school. A religious spirit, profound and positive, has pervaded it. The fundamentals of the Christian system have been held without wavering. Revivals have been the order from the first. No year, scarcely a term, has passed that did not record conversions among the students in greater or less numbers—as many as seventy-five in a single term having been saved. Scores who have found Christ as a personal Saviour have entered the ministry. God's blessing has been and will be on a school where such work is done. The scholarship system has aided the seminary. Said Rev. Dr. Dennis, at the semi-centennial celebration:

> One peculiar feature in the founding of Genesee Wesleyan Seminary, and later of Genesee College, was the scholarship basis, by which these institutions covenanted, in consideration of one hundred dollars, to give fre etuition for one student, in the solid branches, either in the seminary or college, in perpetuity. The scholarship system brought

into union and sympathy with the new institution a thousand families. These thought and talked, and many of them prayed, for the Genesee Wesleyan Seminary, and later for Genesee College. Almost every scholarship holder regarded it as a duty to use these scholarships that no interest might be lost. Many sons and daughters of these, from the mountains and valleys of Northern Pennsylvania and Southern New York, came to Genesee Wesleyan Seminary and Genesee College, who otherwise never would have entered an institution of higher education, and laid broad and deep the foundations of a liberal education.

There is space for allusion to but one other element of power among the many that challenge attention in this movement, and that is the ability and character of those who have occupied the position of teachers. Many of their names are written on these pages; there is no occasion to repeat them. They are as familiar, not only to the Methodist but to the general public, as household words. Where they are generally of so high an order I have not trusted myself to distinguish. I may be permitted to say, perhaps, that it may be doubted if any other institution of equal grade can present an array of names of equal ability and distinction. I will present my own estimate of them in the language of Hon. Angus Cameron, United States Senator from Wisconsin, and a former student, in a letter to Dr. Bridgman, at the time of the semi-centennial celebration. After expressing his regret that Congress would not adjourn in time for him to be present, and indulging in many reminiscences, he says: "The school was then strong in its faculty, and the number and character of its students. I have been acquainted since with college faculties, and have been present at college commencements, but I have never known a faculty that, in ability and scholarship, exceeded that of the Genesee Wesleyan Seminary in the years 1847, '48, '49, nor have I ever seen college students which, as a whole, were superior to

the students of your seminary at that time." One might well cover the space to speak of the students that this institution has sent forth; twenty-seven thousand of them educated, in part or wholly, within its class rooms. Hundreds of them in the front ranks of Church and State. So many of them that are worthy of mention that one hesitates in distinguishing between them. Henry J. Raymond, Orange Judd, W. H. De Puy, D.D., Eleazer Thomas, D.D., J. H. Bayliss, D.D., and S. H. Lowe, in journalism. Senator Angus Cameron, Judge Noah Davis, Hon. C. G. Williams, Judge John S. Morgan, William F. Cogswell, Hon. John Van Voorhees, and Judge S. Hubbard, in law. Bishop C. H. Fowler, A. C. George, D. W. Huntley, K. P. Jervis, and a great list of others equally deserving of mention, in the pulpit. S. S. Welles, D.D., LL.D., L. H. Bugbee, D.D., James L. Alverson, LL.D., George Loomis, D.D., C. W. Bennett, D.D., D. P. Kidder, D.D., J. Dorman Steele, and Jabez R. Jaques, D.D., among the educators. Mrs. J. Ellen Foster, Mrs. Belva Lockwood, Mrs. J. H. Vincent, Mrs. Mary Seager Hurd, Mrs. Sarah Pierson Walsworth, and Mary Northrup Van Benschoten, among the thousands of noble women who have honored their *alma mater* in the most conspicuous walks of life. And yet these names are but suggestive of the list that might be made, solid men and women, not all of them of equal prominence, but many of them in the widest fields of usefulness.

This chapter cannot be more appropriately closed than by quoting again from Senator Cameron's letter, where he says: "The Genesee Wesleyan Seminary has for fifty years been a nursery of sound orthodox religion and education. No man can measure its influence; its students are in every professsion, and in all occupations, and in every land."

CHAPTER VI.

WESLEYAN UNIVERSITY.

BY EDWARD COOKE, D.D.

Perhaps no institution of learning in this country possesses greater advantages of location than Wesleyan University, at Middletown, Conn. Beautiful for situation, on the banks of the Connecticut, extending from the water's edge up the terraces westward to a height of about one hundred and fifty feet above the river, Middletown presents some of the most enchanting scenery to be found anywhere in that far-famed New England valley. The place was first settled in 1650; organized as a town, under the good old Puritan code, in 1653, taking the name which it still bears; chartered as a city in 1784, the same year with Hartford and New Haven, and thirty-eight years earlier than Boston. It is easily reached by rail from all directions, and from New York and Hartford by steamers.

The site on which the university buildings stand, containing about twenty acres, is on one of the highest and most beautiful streets of the city. It was chosen, and the first buildings erected, for "The American Literary, Scientific, and Military Academy," under the direction of the noted Captain Alden Partridge, an early superintendent of the Military Academy at West Point. The academy was auspiciously opened in 1825, though not then chartered by the State of Connecticut, and at the close of the first year numbered twenty officers and instructors and two hundred and seventy-two cadets.

Failing to receive a charter from the General Assembly of Connecticut, with the privileges asked by the trustees, the academy was abandoned, and Captain Partridge established a similar institution at Norwich, Vermont, to which place he removed in 1829. The two four-story stone buildings, plain but imposing in appearance, erected by the liberality of the citizens of Middletown, were left standing unoccupied. Several attempts had been made to establish colleges under Methodist control, but they had proved so many failures. Cokesbury, Asbury, and Madison Colleges all had but a brief existence. Augusta College, in Kentucky, was the first successful attempt; this had a brilliant history for a few years.

Leading men in Methodism, both in the ministry and laity, in New York and New England, began to feel that the time had fully come to establish a college or university at some central point in one of these two sections, with an endowment that would at once secure for it a recognition among the first of its class. Seminaries of a higher grade had for some years been in successful operation at Readfield, Maine; Wilbraham, Mass.; and Cazenovia, N. Y.; but no provision had been made for completing the education thus begun. Just at this crisis Rev. Laban Clark, D.D., presiding elder of the district including Middletown, learning that the Military Academy was soon to be removed to Vermont, and that the trustees would sell the property at a very low figure for a Methodist college, saw a "tide in the affairs of men" which would prove a fortune to Methodism at least, if "taken at the flood," and presented the subject to the New York Conference, which assembled in May, 1829. This body entertained the matter with favor, and appointed Revs. John Emory, Samuel Luckey, and Heman Bangs a committee of

inquiry. This committee reported favorably, and recommended that the New England Conference be invited to join with the New York Conference in purchasing the property at Middletown, and establishing the proposed college. The New England Conference, which met a few weeks later, received the proposition with much favor, and appointed, as a committee to co-operate with those appointed by the New York Conference, three of its most influential members, Revs. Wilbur Fisk, D.D., then principal of Wesleyan Academy at Wilbraham, Mass., Timothy Merritt, and Stephen Martindale. This joint committee met soon after, and invited competitive offers from towns and cities within certain prescribed bounds. Generous offers were received from Bridgeport and Middletown, Conn.; Wilbraham, Mass.; and Troy, N. Y. The trustees of the Military Academy offered to transfer that property, in fee simple, on conditions, first, that $40,000 be raised within a specified time, as the beginning of an endowment; and, second, that the property conveyed should be used in perpetuity for a college or university.

The citizens of Middletown promptly subscribed $18,000 of the $40,000, and the Conferences, meeting in the spring of 1830, decided to locate the institution at Middletown, and took steps to close the contract and to raise the balance of the required endowment. To exercise the governing control until a charter should be secured from the General Assembly of Connecticut a prudential committee was appointed, and twenty-one individuals, residing in New York and New England, were named as the choice for the first board of trustees. By act of May, 1831, the persons thus named were duly incorporated as Wesleyan University. The charter also provided for a joint board, comprised of the trustees and an

equal number of visitors to be appointed by the "patronizing Conferences" and a prudential committee, with certain powers, who should act in the interim of the meetings of the joint board. This machinery was found too unwieldy in practice, and about forty years later (1870) the charter underwent a revision. The powers of the joint board were conferred upon a single board of trustees, to be elected, a part by the trustees, a part by the Conferences, and a part by the *alumni* association of the college.

The first meeting of the trustees and Conference visitors was held at Middletown, August 24, 1830, and had been awaited with intense interest by the Methodist public. A great enterprise had been undertaken, and much depended upon the action taken at this first meeting. Methodist colleges had previously not been successful, and there were not a few good men in the Church who still believed "God did not call the Methodists to build colleges."

Twenty of the twenty-one trustees and twelve of the twenty-one Conference visitors were present at this meeting. They were men of years, of experience, earnest, and God-fearing. They sought wisdom from on high for the work before them, and the results indicate that the petition was answered. The most responsible as well as the most delicate act to be performed was to select the right man for the presidential chair. The whole field of Methodism, in Europe and America, was examined. Dr. Adam Clarke, Dr. Jabez Bunting, and other names of British Methodist ministers were talked of for the position. But before the meeting adjourned all thoughts came back to the choice, first and last, of those veterans Laban Clark and Heman Bangs to a member of the board of trustees then present, but not a candidate by any act or word on his part. The ballot was taken, and the Rev.

Wilbur Fisk, D.D., was chosen the first president of Wesleyan University.

Dr. Fisk had already become widely known as the recognized educational leader in the Methodist Episcopal Church; a superior organizer, a clear thinker, and an eloquent pulpit orator. East, west, north, and south, all felt that the right man was chosen for the responsible position.

Dr. Fisk was born at Brattleboro, Vt., August 31, 1792, having descended from the good old Puritan stock. He gave early evidence of great vigor of intellect. He prepared for college at the academy in Peacham, and entered the university at Burlington in 1812. But the war with Great Britain caused the classes to be suspended the next year, and he repaired to Brown University, entering as junior, and was graduated with honors in 1815. The law was his chosen profession, but yielding to the pressure of his strong convictions of duty, he exchanged the bar for the pulpit, after having prepared for admission to practice, and chose as the field of his ministerial labor the Methodist Episcopal Church. This decision caused him a severe struggle, and brought forth stern remonstrances from friends, who said, "To bury his brilliant talents in the Methodist connection was a sacrifice which he was not called to make;" but he felt a firm conviction that he had a work to accomplish in that Church, and no mere worldly considerations could turn him aside from what he felt to be duty. And now, when the results of his devotion to the cause of higher education are before the world, who can doubt that the hand of God directed his choice? He was received into the New England Conference in the spring of 1818, and for the next three years devoted himself to pastoral and pulpit labor, in which field he at once attracted much public attention by his superior abilities

as an orator. In consequence of impaired health he was now obliged to have entire rest from all public efforts, and was for two years returned on the Minutes of Conference as a superannuate. Having enjoyed the quiet of his paternal home, with out-door exercise, and freedom from all care during these two years, he was anxious to resume again his chosen labor, and, young as he was, the Bishop appointed him, at the Conference in 1823, the presiding elder on the Vermont District, which included the whole State east of the Green Mountains and one circuit in New Hampshire. This large field must be traversed four times a year on horseback. The duties of this laborious office he discharged with improving health and increasing popularity till he removed to Wilbraham, Mass., in May, 1826, having sometime previously been elected principal of Wesleyan Academy. In this position he remained five years, exercising those gifts possessed by him in an unusual degree as an organizer, educator, and skillful disciplinarian. These qualities, so marked, brought offers of the presidency of one State University of high standing, and chairs in several colleges, all of which he declined till elected to the proposed university at Middletown, as previously narrated. This last election he regarded as a call from Heaven. Twice was he elected a Bishop, once for the Methodist Episcopal Church of Canada, and, eight years later, in the Methodist Episcopal Church, but his convictions remained unchanged, that duty required him to remain at the university, and, true to duty as the needle to the pole, there he remained till called to his reward above.

The joint board, at this first meeting, provided for opening at Middletown a preparatory school, and appointed agents to solicit donations and sell scholarships entitling the holder to free tuition. The preparatory classes commenced their work

in October, 1830, under Rev. William C. Larrabee, A.B., an *alumnus* of Bowdoin College, as principal. Mr. Larrabee subsequently became noted as a scholar and successful educator, and is remembered with affection by thousands once his pupils.

The university proper opened September 21, 1831, with the following faculty the first year: Rev. Wilbur Fisk, S.T.D., president; Augustus William Smith, A.M., professor of mathematics; Rev. John Mott Smith, A.M., professor of ancient languages; Rev. Jacob F. Huber, A.M., professor of modern languages; William Magoun, A.M., tutor.

During the first term forty-eight students were matriculated, several of them coming from other colleges, drawn, probably, by denominational preferences. The first who matriculated was destined to fill no small place in the Church of his choice. Converted while a student at Wesleyan Academy, and received on probation by Dr. Fisk at the age of fifteen, he filled the various offices of the Church, from that of an exhorter, at seventeen years of age, to that of Bishop in 1852. Osmon Cleander Baker left college during his senior year, compelled by ill health; but his name heads the list of honored non-graduate *alumni* of his *alma mater*. The first to recite a lesson in college was Elishu Bourna Nye, who was graduated in 1835, studied medicine at New Haven, practiced in Middletown, and has made a good record as a physician.

The first commencement was held August 28, 1833, and six young men received the baccalaureate degree. Daniel H. Chase (still living), Benjamin I. Diefendorf, William Golicar, John Roper, George H. Rounds, and Alexander H. Wright will stand as the pioneers of the large and increasing number of *alumni*. Six under-graduates also delivered addresses to

fill up the time. Another item of some moment at this first commencement is the fact that the subsequently distinguished Daniel Denison Whedon, D.D., LL.D., delivered his inaugural as professor of ancient classics, successor to John Mott Smith, deceased.

It would be a pleasing task to narrate the works and lives of these six pioneer graduates, now that all but one have passed beyond this life, and record what they accomplished for the Church and the world; but the space allotted to this article forbids. We can, therefore, only refer the reader to what may be found in the "Alumni Record." We have thus far traced the inception and progress until we have seen the university launched on the tide of success, its classes and faculty fully organized, and its first class graduated. We now come to its further development and growth. Two measures, then innovations upon college usages, were, upon the recommendation of President Fisk, adopted by the university. The first was, to pass students and admit them to a degree whenever they could successfully stand the required examination, without regard to time. To facilitate this the students were divided into sections or departments of study, instead of the usual four classes, freshmen, sophomore, junior, and senior. This plan, however, did not long remain in force, and there was a return to the usual classification. The other innovation was that of a purely scientific course of study, securing the degree of bachelor of science. This still remains in use, and the plan has been adopted by a large portion of the colleges and universities of the country. Dr. Fisk was spared to the university nearly nine years, most of the time an invalid, but his services were invaluable. Before his lamented death, February 22, 1839, much progress had been made in building up and enlarging the foundations

of the university. The Endowment Fund had been increased, a respectable library had been secured, a good working apparatus had been added, and, not least, the love and confidence of the Methodist people had been gained for the institution in all parts of the country. Six regular classes had graduated, aggregating one hundred and fifteen, each of whom went out ready to promote, as far as able, the interests of his *alma mater*. A large majority of those engaged in teaching, many entered the clerical profession, others that of law or medicine, and some active business pursuits.

"In its early days of poverty," says Professor Rice,* "the institution had many faithful and earnest friends, among whom Dr. Laban Clark and Rev. Heman Bangs are worthy of special mention; but to no one was it so deeply indebted as to its president, Dr. Wilbur Fisk. His pure and lofty piety, and his gentle and winning manners, endeared him to all who knew him; while his tact and prudence, his high administrative ability, his thorough culture and extensive reputation, and his untiring efforts in behalf of the university, soon assured its success, and secured for it general recognition."

When the long-dreaded event came, and the presidency was really vacant, all felt how difficult it would be to find a successor. To the professors, expressing their fears to him on this subject just before his death, his answer was, "It will be easy to find another president, but not so easy to find another father."

At the meeting of the joint board, August 6, 1839, Rev. Stephen Olin, D.D., LL.D., was elected president. Dr. Olin was a native of Vermont, born March 2, 1797, at Leicester, Addison County, was an *alumnus* of Middlebury College, had

*"Scribner's Monthly," September, 1876.

spent most of his years since graduation in South Carolina and Georgia, either in educational institutions or in the pulpit, in both of which he had acquired much renown. Principal of the Conference Seminary in South Carolina, professor of English literature in the university at Athens, Georgia, and president of Randolph Macon College, in Virginia, he would come no stranger to the duties required as the successor of the lamented Fisk. Dr. Olin was at this time on his travels through Europe, Egypt, Petrea, and the Holy Land, in search of health. Professor Augustus W. Smith, who had, since the death of Dr. Fisk, discharged the duties of president, was requested by the board to continue to act in that capacity until the return of Dr. Olin, who would then, it was expected, assume the presidential chair. But on his arrival, contrary to what had been fondly hoped, he found his health utterly insufficient for the duties of the office, and on February 20, 1841, tendered his resignation, which was very reluctantly accepted by the board. In this emergency another president must be sought, and the choice fell upon the venerable Dr. Nathan Bangs. Few men, if any, in the Methodist Episcopal Church, have rendered more useful service than he. A profound thinker, an able preacher, with vast stores of knowledge in different departments of learning, still Dr. Bangs realized his want of adaptation to the peculiar duties of the presidency of a college. Knowing but little of the student life in the schools, he found the position not in keeping with his own convictions of duty, and resigned at the close of the year, August 2, 1842.

In the meantime the university had been steadily advancing, the classes of '40, '41, and '42 being larger than those that preceded. Improvements had been made in and around the buildings; the campus had been set with trees

and otherwise beautified, and halls provided for the literary societies. A period of rest among his native hills had so far restored Dr. Olin's physical vigor that it was thought, both by himself and friends, that he might undertake the duties of the presidency. He was, therefore, re-elected, August 2, 1842, president of Wesleyan University. Prof. William North Rice, Ph.D., in "Scribner's Monthly," September, 1876, says, "Dr. Olin's fame as a pulpit orator, and his previous success in similar institutions, caused him to be greeted with an enthusiastic welcome. His health was so feeble as never to allow him to devote himself as he wished to the work of instruction. He was, however, successful in improving the financial condition of the university, and especially in extending its reputation, and his noble and commanding character was itself an inspiration to all the students under his charge."

President Olin was spared to the university nine years, and died, August 16, 1851. His remains were interred in the college cemetery, where repose the dust of the first president. Fisk and Olin lie in the same lovely spot, loved in life and greatly lamented in death by all who had known them. There were many points of coincidence in the history of these great men. Both were born in Vermont, not remote from each other, and were sons of men who had acquired distinction, and sat as judges upon the bench; both taught for a short time after graduation, and then were impelled, by their own convictions, into the ministry, and became distinguished as pulpit orators. Both were called to educational institutions in which they achieved marked success, and finished their eminently useful lives in the same official station, died in the same room, and now lie side by side in the repose of death. Notwithstanding these similarities, they were very unlike each other, and unlike

other men. Each had his points of greatest excellence and greatest power, and they cannot be compared without injustice to both, any more than could Cicero and Demosthenes; nor was either deficient in the qualities in which the other most excelled.

After the death of Dr. Olin, Prof. A. W. Smith again acted as president, and at the meeting of the joint board, August 3, 1842, was regularly elected president of Wesleyan University. Dr. Smith was a native of Herkimer County, N. Y., was graduated at Hamilton College in 1825, and soon after became a teacher in the seminary at Cazenovia. On the retirement of Nathaniel Porter, the first principal, in 1827, he was elected to succeed him as principal, the duties of which office he continued to perform with great acceptance till called to fill the chair of mathematics and astronomy at the opening of Wesleyan University in 1831. A superior scholar and a born teacher, of cultured and pleasing manners, he sustained his chair twenty-six years with distinguished ability, and won the confidence and affection of his pupils as few have been able to do. In recognition of his superior scholarship, his *alma mater* honored him with the degree of LL.D. in 1850. President Smith held the position five years, during which time the institution continued to maintain its high grade of scholarship, and its financial interests were materially advanced by his personal efforts. Pledges were secured amounting to $100,000, and something over $80,000 were collected and added to the endowment of professorships. An iron fence in front of the campus took the place of the unsightly wooden one, and other valuable improvements were made.

At the annual meeting of the joint board, August, 1857, Dr. Smith tendered his resignation, and subsequently was

elected to the professorship of natural philosophy in the United States Naval Academy at Annapolis, Md. Appreciating the superior qualifications of Professor Smith, the government at Washington, in 1860, appointed him one of the astronomical corps sent to Labrador to make observations upon the solar eclipse. He died at Annapolis, March 22, 1866. Thus passed away, much lamented, a superior scholar, a rare teacher, and a devout Christian man.

When President Smith resigned, the university had graduated twenty-five classes, numbering, in all, five hundred and seventy-eight. Among this large body of *alumni* many had acquired prominence before the public for scholarship, pulpit ability, success in the professions of medicine and law, and as practical educators; and a very general feeling seemed to prevail that the university need not go outside its own *alumni* to find a man to fill the presidential chair. In accord with this sentiment the choice fell upon Rev. Joseph Cummings, D.D., then president of Genesee College, at Lima, N. Y. Dr. Cummings was born, March 3, 1817, in Falmouth, a few miles out of Portland, Maine; prepared for college at the Maine Wesleyan Seminary, at Readfield; was graduated at Wesleyan University in the class of 1840; filled the chair of mathematics and natural science in Amenia Seminary for three years; was elected principal of the same in 1843, and conducted that then prosperous school for three years more with marked success. In 1846 he was received into the New England Conference of the Methodist Episcopal Church, and spent the next eight years in pastoral labor. In 1853 he was invited to take the chair of theology in the Methodist General Biblical Institute at Concord, N. H. The next year, 1854, he received the doctor's degree from his *alma mater*, and was elected to the presidency of Genesee

College, at Lima, N. Y. He conducted the growing interests of that college with the recognized ability that had crowned with success his labors elsewhere, till elected, in 1857, to the chair once occupied by those rare men, Wilbur Fisk and Stephen Olin. The new president entered upon his duties with an open field and inviting prospects. The members of the earlier faculty had all passed away or retired except the veteran professor who had filled with distinguished ability the chair of natural science since 1835, John Johnston, LL.D., and Professor H. B. Lane, A.M., who had also rendered valuable service in his chair, and especially in the financial interests of the university. Of commanding port, affable in manners, a clear thinker, with executive and financial abilities of a high order, and varied experience in positions previously occupied, Dr. Cummings, as was anticipated by those who knew him most intimately, rendered his administration memorable for efficiency and success, through the comparatively long period of eighteen years. Professor Winchester, in the "Alumni Record," 1881–'83, expresses his estimate as follows:

"The personal force and energy of President Cummings, his tireless industry, his hearty devotion to the welfare of the college, together with his skill and popularity as an instructor, combined to make his administration, in many respects, a successful one. It was particularly marked by the growth of the material interests of the institution, in which President Cummings always took especial concern. To his labors the college is principally indebted for the line of noble buildings that now crown the hill."

In 1868 a tasteful library building, costing $40,000, and capable of containing one hundred thousand volumes, was erected by the late Isaac Rich, Esq., of Boston, and about the

same time he increased his subscription to the endowment fund to $100,000. Observatory Hall underwent important changes, and received one of Alvan Clark's finest refracting telescopes. A Library Fund, of $27,600, was contributed by the *alumni*. In 1871 the Memorial Chapel was erected, costing some $60,000, and the same year was completed the Orange Judd Hall of Natural Science, the munificent gift of Orange Judd, Esq., an *alumnus* of 1847, at a cost of $100,000. In 1872 the curriculum of studies was enlarged and modified by the extension of the elective system, and in the fall of the same year the university was opened for the admission of ladies. His success as the head of the university had secured for Dr. Cummings recognition at Harvard by the honorary D.D. in 1861, and that of LL.D. by the North-western University in 1866. He resigned the presidency in 1875, but continued in charge of the department of mental and moral philosophy and political economy nearly three years; then returning to the pastorate, he was stationed successively at Malden, Mass., and at Harvard Street, Cambridge, Mass.

In 1881 Dr. Cummings was elected president of the North-western University at Evanston, Ill., and now, with the vigor and energy that characterized his earlier years, he is strengthening the foundations of that large and growing university.

At the meeting of the joint board, in June, 1875, another *alumnus*, Rev. Cyrus David Foss, D.D., was elected to the presidential chair of Wesleyan University.

Dr. Foss was born in Kingston, Ulster County, N. Y., 1834; was graduated in the class of 1854; was teacher of mathematics in Amenia Seminary two years; was then elected principal of the same, which position he resigned at the end

of the year, preferring the active pastorate. He was received into the New York Conference of the Methodist Episcopal Church in 1857, and spent the next eighteen years in pastoral charges. When Dr. Foss assumed the duties of the presidency the university had been in operation forty-four years, and had graduated forty-two classes. It had made substantial progress in all its departments; its officers and instructors had increased from five to sixteen, its college edifices from two to seven, its students from forty-eight to one hundred and seventy-six, its library from three thousand to twenty-six thousand volumes, its property, of all kinds, to about $1,000,000. Large expenditures for instruments and cabinets had also been made, adding greatly to the means for instruction. But, notwithstanding this favorable showing, President Foss found the university greatly in need of larger resources. Says Professor Winchester, "Alumni Record," 1881–'83: "The growth of the endowment during the previous ten years had by no means kept pace with the growth of the unproductive wealth of the college in buildings, collections, and other material facilities. The increase in the number of buildings, and the needful enlargement of the course of study, rendered the annual expenditures, of necessity, greater than ever, while, on the other hand, in the general stagnation of business and financial depression that followed the panic of 1873, the productive property of the college had depreciated greatly in value. The annual expenditure was about $40,000, the annual income, from all sources, only $20,000." In addition to this a debt had been allowed to accumulate, and was rapidly increasing from this annual deficit. Dr. Foss presented the matter to the Conferences, and stated, in 1876, that "only large and generous help, promptly given, could save it from disaster."

In this emergency the friends of the college responded nobly. The trustees put their hands into their own pockets, and met largely the annual deficit; the *alumni* subscribed and paid in nearly $40,000, and others also came to the rescue with liberal subscriptions. By this promptness the debt was soon paid and danger averted. During the five years of President Foss's administration, and principally through his untiring efforts, about $250,000 were added, by subscription, to the Endowment Fund, and a large portion of it paid in. Professor Winchester, in "Alumni Record," 1881–'83, adds: "But it was not financial success alone that marked the administration of President Foss. A character so noble, a kindness and courtesy so unvarying, an enthusiasm for goodness so inspiring, a piety so high and pure—these could not fail of their effect upon all who knew him. His influence was itself an education of the best sort." His eminent pulpit abilities, as well as his success in the pastoral work, received becoming recognition by his *alma mater*, which conferred D.D. in 1870, and he was honored with LL.D. by Cornell University, of Iowa, in 1879. The General Conference of the Methodist Episcopal Church, in May, 1880, elected Dr. Foss one of its Bishops. This action of the Conference deprived the university of its able and popular president. At the annual meeting of the trustees, in June following, the vacancy thus created was filled by the election of another *alumnus* to the presidency, Rev. John Wesley Beach, D.D.

Dr. Beach, born in Trumbull, Conn., 1825, was graduated in 1845, and, like his last two predecessors, taught in Amenia Seminary, was principal of the same for three years, and then devoted himself to the ministry. He joined the New York Conference of the Methodist Episcopal Church in 1854, and

spent twenty-six years in the pastorate and presiding eldership, filling some of the principal stations in the New York and New York East Conferences, also the presiding eldership on the New York District. In 1872 his *alma mater* honored him with the degree of D.D. The well-known scholarship of Dr. Beach, as well as his pulpit ability and success in the pastorate, turned attention to him as the successor of Bishop Foss to the presidential chair. During the early years of his administration large subscriptions were made to the Permanent Fund, and also to the Scholarship Fund of the college, which encouraged its friends to hope that the dawn of a still greater usefulness had commenced; but financial disaster has overtaken some of its most liberal contributors, and it becomes necessary to renew the appeal to the public for immediate aid. President Beach, with heart and zeal, is laboring to repair the financial losses, so that the university may not be obliged to call a halt in its onward progress.

GENERAL SUMMARY, 1885.

Whole number of graduates	1,415
Number of students now in college	193
Officers and instructors	20
Real-estate	$400,000 00
Personal property (library, museum, appurtenances, etc.)	$109,360 00
Productive resources (excluding Library Fund)	$673,286 58
Annual liabilities (annuities, prizes, etc.)	$754 22
Volumes in the library	34,000
Library Fund	$18,792 00
Total receipts, including subscriptions for current expenses	$46,657 08
Expenditures, 1884–'85	$44,665 94

CHAPTER VII.

DICKINSON COLLEGE.

BY PROFESSOR J. H. MORGAN, A.M.

Dickinson College has now more than a century of history; her charter bearing the date of 1783, the year in which the independence of the colonies was conceded by England. There are a few older institutions in the country, but none, probably, founded under less favorable circumstances. The infancy of Dickinson fell on a time, compared with which there has been no other in our history so unfriendly to the nurture of such an infancy. The war for independence had left the colonies impoverished and depressed, currency almost valueless, credit fallen to decay, commerce spreading scarce a sail, schools for higher education weak and exhausted, and, worst of all, the problem of government yet to be solved. Under such circumstances a calculating prudence would have counseled delay in founding a college until affairs had once more assumed their normal condition, till credit had been restored, and education had begun to be felt as a want by the people. The clear idea of the needs of the time, and the lofty motives which actuated the moving spirits in the enterprise, apparently so unpromising, are so clearly set forth in the early records of the institution, that in their light it is less a matter of surprise that the effort was made. Says the preamble and enacting clause of the charter:

Section I. *Whereas*, The happiness and prosperity of every community (under the direction and government of Divine Providence)

depends much on the right education of the youth, who must succeed the aged in the important offices of society, and the most exalted nations have acquired their pre-eminence by the virtuous principles and liberal knowledge instilled into the minds of the rising generation:

SECTION II. *And whereas*, After a long and bloody contest with a great and powerful kingdom, it has pleased Almighty God to restore to the United States of America the blessings of a general peace, whereby the good people of this State, relieved from the burdens of war, are placed in a condition to attend to useful arts, sciences, and literature, and it is the evident duty and interest of all ranks of people to promote and encourage, as much as in them lies, every attempt to disseminate and promote the growth of useful knowledge:

SECTION III. *And whereas*, By the petition of a large number of persons . . . it appears that the institution of a college at the borough of Carlisle . . . for the instruction of youth in the learned languages, and other branches of literature, is likely to promote the real welfare of this State:

SECTION V. Be it therefore enacted, and it is hereby enacted by the Representatives of the freemen of the Commonwealth of Pennsylvania, in General Assembly met, and by the authority of the same, that there be erected, and hereby is erected and established in the borough of Carlisle, in the County of Cumberland, in this State, a college . . . the style, name, and title of which said college, and the constitution thereof, shall be, and are hereby declared to be, as is hereafter mentioned and defined; that is to say:

1. In memory of the great and important services rendered to his country by his excellency, John Dickinson, Esq., president of the Supreme Executive Council, and in commemoration of his very liberal donation to the institution, the said college shall be forever hereafter called and known by the name of Dickinson College.

The official seal of the college—a Bible, telescope, and cap of liberty, with *Pietate et doctrina tuta libertas* as the motto, gives additional evidence that the preservation of their newly acquired liberties was the task they proposed to accomplish by liberal education. Says Dr. Rush, one of the

trustees, in an essay addressed to the Legislature, on the "Modes of Education Proper for our Republic:" "Let our pupil be taught that he does not belong to himself, but that he is public property."

Of the leading spirits busied about the parturition of the college, it needs but that their names be mentioned. Their fame is too well assured to make it necessary or even desirable that attempt should be made to retell the story of their lives, already the possession of the nation. Dr. Benjamin Rush, one of the signers of the Declaration of Independence, the chief promoter of the enterprise, by his means and his counsel gave it, through thirty years, enthusiastic service, and in a letter to a friend, twenty-five years after the founding of the college, says: "I feel *now* all the ardor I felt at its [the college's] establishment." His careful attention to the details of the work of the college was invaluable to it, and his hopefulness gave inspiration in its darkest hours. His excellency, John Dickinson, "the farmer," author of the "Letters of Fabius," during the early years of its life, contributed more largely of his means to the endowment of the college than any other individual. His gifts were munificent for his time, and if they seem small when compared with those of a later time, the difference represents not a difference in devotion to the cause, but in means, and in the spirit of the age.

Through the efforts of Dr. Rush, Charles Nisbet, D.D., was secured as first president of the college. He had been a friend of the colonies during the Revolution, and fifteen years before had been recommended to the trustees of Princeton College by Dr. Witherspoon, "as the person of all his acquaintance fittest" for the first president of Princeton College, though Dr. Witherspoon himself was finally induced to accept the position.

Dr. Nisbet reached this country in the summer of 1785, and was every-where treated with the greatest consideration. But there was an herculean task in waiting for him. Although school work had been begun at Carlisle, the college had practically yet to be made. The only building at the disposal of the trustees was a house containing four rooms, situated on one of the alleys of the town; and for nearly twenty years this was the only available building. Professors were to be secured, and, what was more difficult, their salaries provided for. In fact, almost every provision necessary for even a decent equipment had to be made after his arrival.

As might have been expected of a scholarly man, accustomed to the habits of scholars, to whom the hardy self-reliance of life in a new country was entirely unknown—dreaming the enthusiast's dream as to the easy sway of reason over the minds of men "free from the shackles of authority;" expecting the ideal, but finding the real—as was to be expected, he was not altogether fitted to the work of the American pioneer. Yet, be it said to his lasting credit, after the first severe attack of longing for his dear old home, with unswerving fidelity of purpose he addressed himself to the trying duties of his position, doing an amount of work which would seem simply incredible. In view of the small number of teachers, he felt called upon, in bringing the college curriculum nearer his ideal, to enlarge the work of his own department, adding four co-ordinate courses of lectures, and at the request of a class, yet a fifth. It is a picture well worthy of our admiration, this man of pre-eminent scholarship, in a scholarly age, at home in almost all fields of knowledge, bred in the quiet of European university life, faultlessly adjusted to his position as Scottish clergyman, leaving the

home of his youth and early manhood—exchanging quiet for turmoil, comfort for discomfort, ease for struggle—throwing the whole energy of a strong massive nature into the pioneer educational work of a new and undeveloped country, and dying finally without the assurance that he had builded for the generations to come—such was Nisbet's life. He died in 1804 while the college's struggle for existence was yet unsettled, while it was yet to be determined whether it would live or die. He died, but his work remains. The place of the college for which he labored, and hoped, and feared is now assured, and so long as Dickinson College shall live will the name of Charles Nisbet be remembered.

Though not distinctly denominational, the college was Presbyterian in its administration, and Dr. Davidson, a Presbyterian divine, was chosen to succeed Dr. Nisbet; but after five years he resigned, to devote himself to the work of the pastorate.

Jeremiah Atwater, D.D., president of Middlebury College, Vermont, succeeded him in 1809, and his administration gave promise of large success. The number of students rapidly increased, the faculty was strengthened, and the Sophomore was added to the three classes, which till that time had comprised the course. But trouble was brewing. The war with England almost robbed the college of students, so that degrees were conferred on one class during their absence in the army. A duel in 1815 resulted in the death of a member of the Junior class; and a lawless spirit prevailing generally seems to have brought the college into disrepute. The latter, however, is in no sense surprising, when the great difficulties encountered in internal administration are known. By a fatal defect in the charter of the college the trustees were made a final court of appeal in all

cases of discipline, and seem to have had greater love for authority than wisdom in its use. Under such circumstances, with an appeal from the faculty to the trustees always possible, and with the trustees too often rendering decisions adverse to those of the faculty, it is not strange that things grew continually worse until finally, in 1815, a crisis was precipitated by an order requiring the president and professors to make weekly report to the trustees of every delinquency, the judgment of the faculty, and the extent to which it had been executed. Within three months the president and most of the faculty had resigned. Successors were elected, but in 1816 the college was closed; and, though opened again, it was generally felt that there were obstacles in the incubus of poverty, and the absence of harmony and vigor in the board of trustees, which no ability of instruction could countervail; that there was a general tendency to decline, and that the college was doomed.

During this declension there were, it is true, periods of temporary prosperity, seldom, however, outlasting the transient impulse to which they were due. The most notable instance of this was during the brief presidency of Dr. John M. Mason, from 1821 to 1824. Esteemed the most eloquent divine of his day, Dr. Mason attracted to the college a large number of young men, and some of the best classes ever graduated from the college—notably that of 1823—belong to this period. Prosperity, however, passed away with the man; and the guardians of the college, wearying of the effort to prolong its languishing life, were willing to surrender their charge to others.

At this period of discouragement came overtures from the Baltimore Conference of the Methodist Episcopal Church, looking to the securing of the college to the Conference.

For a long period the Methodists had taken but little apparent interest in the work of higher education. Some early enterprises of the kind had resulted so disastrously as seemingly to disincline them to similar undertakings. However this may have been, the Church was beginning to experience a powerful reaction, and schools were being established here and there under her direct control. As a result of this revival the Baltimore and Philadelphia Conferences, the latter having consented to share in the undertaking, began to form plans for the establishment of a college within their borders; and attention having been turned to Dickinson, as possible of attainment, negotiations, looking to this end, were entered upon, and finally brought to a successful consummation.

In 1833, at the close of the first half-century of the college's life, the trustees met to consider what was best to be done. After deliberations protracted through a week, it was decided to transfer the college to the Conferences above named. By this transfer the Methodist Episcopal Church became possessed of a college rich in memories of half a century, of a well-stocked library, a fine campus with a commodious building on it, erected in 1805, and now known as West College, and a small amount of money, sufficient to pay all debts and make some needed repairs, and to put the campus into such shape that it might grow into beauty.

The new administrators were in a position to profit by the mistakes of their predecessors. Unity and vigor of government was secured by the transfer of the college to a single religious body. Before this it had belonged distinctively to no Church, and the fact that Presbyterian influence predominated, only rendered other denominations jealous. Such predominance had Presbyterians obtained in the counsels of

the college that the belief yet prevails that the Presbyterian Church surrendered the college to the Methodists, but such was not the case. The accident of superior numbers and resources in the community had rendered them most influential in its administration, but had given them no right not equally shared by Episcopalians and Lutherans, both of whom were represented in the faculty and in the board of trustees. The Methodist Episcopal Church was not only to govern, but to govern, all consenting to her right. An amended charter was secured. The right of the trustees to act in matters of internal government was greatly lessened. As revised, the charter gave the trustees a merely nominal power to act as a court of appeal. In case of formal expulsion only was there a right of appeal from the faculty to the trustees; and this did not apply to cases of dismissal. Thus was settled the old trouble, and it has been heard of no more.

Counsel was taken also from the previous struggle with poverty, and it was determined not to open the institution until an endowment fund of at least $45,000 should be secured. As an earnest, however, of their purpose to open the college at an early day, the new board elected John A. Durbin, D.D., to the presidency. The college was opened in September, 1834, and Dr. Durbin then entered upon his duties, and six professorships were established. George R. Crooks, D.D., LL.D., has well described in his centennial oration before the college, this period and some of the members of this first faculty, destined to fill so large a place in the history of the college and the Church:

> On a beautiful July morning in 1834 the writer left Philadelphia, with his parents, for Carlisle. A journey of a day brought the travelers to Columbia, and another, of more than half the night by stage, to

Harrisburg. Setting out early the next morning the tedium of the slow progress was relieved by the charm of the conversation of Chief-Justice Gibson, who, though unknown to us, was as affable as an old and cherished acquaintance. What a scene of calm repose lay before the wondering eyes of the city boy! The old college, graceful in its unadorned simplicity, the budding green of the newly planted trees of the campus, the haze of the blue that softened the aspect of the mountains on either side, made a picture which stamped itself forever on the memory. Nor care, nor grief, nor toil, nor absence can corrode one of its outlines, or dim a single tint. Surely this was "the Happy Valley," shut in and consecrated to quiet meditation and blissful thought! A school had been opened, and under Alexander F. Dobb, a thorough drill-master of the English style, boys and youth were making good progress in the classics. A sweet homelike feeling pervaded the school, for this was the blossom time of tender hope. The old tree which had borne the blasts of half a century was putting forth the promise of a new fruitage.

On the 10th of September, the procession of president, trustees, and scholars was formed, and we marched to the plain old church in Methodist Alley, where Dr. Durbin delivered his inaugural address. How many such processions had Carlisle seen, how many openings and reopenings whose bright promise had faded away into the darkness of the night, and whose broken hopes had saddened devoted hearts! Would this one, bald in its simplicity, foretoken success or failure? It meant success; not because the new organizers were more tenacious of purpose than the old, but because Dickinson College had now become one in and with itself. Hereafter it was to have but one spirit; but one purpose, and that avowed; one source of sustenance, the Church, of which it was to be the organ. Poverty was before it, trials were before it, but in all the poverty and all the trials it was understood that Dickinson College was to live or to die, as it was sustained or not sustained by the Methodist Episcopal Church.

Come to me, ye memories of long past years, and bring before me again those beloved, those idolized men, the members of our first faculty. I see Emory, the picture of manly vigor, walking up the chapel aisle, and taking the oath of office administered by Judge Reed. Durbin, whose large, lustrous eyes fascinate the beholder, reads once

more, with slow and measured accent, the morning lesson from the chapel pulpit, and offers the simple prayer of childlike faith and trust. Caldwell, the Christian Aristides, tender and just, sits again in his chair, and with slow and hesitating speech unfolds the intricacies of mathematics, or clears up a dark point in psychology. M'Clintock, as radiant as Apollo, and as swift, too, as a beam of light, amazes us by the energy with which he quickens our minds. Allen, massive in form and solid as his own New England granite, moves among us to show us how transcendent power can be blended and interfused with a sunny temper. But what shall I say of him, the man of genius of that brotherhood, whose lips had been touched with celestial fire, orator, administrator, the matchless John P. Durbin? In the class-room his conversation was more brilliant than the text which he explained. His fertile and suggestive mind wandered from point to point, and we sat exhilarated as new vistas of truth, one after the other, opened before us. Or it is Sabbath morning, and he occupies his throne, the pulpit. The text is, "Wherefore God also hath highly exalted him, and given him a name which is above every name;" the theme, the humiliation and exaltation of Christ. The first propositions are so simple that they seem truisms, the first manner is so didactic that but for the composure of the speaker you would resent the attempt to fix your attention by such methods. Statements are made so obviously convincing that you wonder you had never thought of them before. He holds you, and you cannot choose but listen. All the time the enchanter is weaving his spell about you, and preparing for the triumphant assertion of his power. Suddenly—as suddenly as the lightning's flash—his vehemence and passion burst upon you. The torrents of feeling which he had until now sternly repressed flow forth with irresistible force. He has made no mistake; he has calculated to a nicety his possession of your sympathy, and you are borne along by him whithersoever he will. His port and bearing have changed; his manner is that of one fully conscious of mastery over the hearts of his fellows, and his voice, vibrant with emotion, searches all the recesses of the soul. You are absorbed, captured, and when all is over you are aware that for a time you had wholly lost consciousness of yourself.

It abates nothing from these facts that Dr. Durbin's powers as an orator declined after he had committed himself wholly to administra-

tive tasks. In his later years he lived among us less as an orator and more as a statesman;

> "With . . . shoulders, fit to bear
> The weight of mightiest monarchies."

He himself never grieved over the change, and welcomed the men who increased in public favor while he decreased; for he was careless of fame, solicitous only to do his appointed work thoroughly well. It was characteristic of him that he destroyed most of his private papers, and forbade the writing of his life.

The members of our first faculty taught as much by their virtues as by their formal lessons. They have gone to their graves. Allen, the last of the company, whom we had hoped to have with us to-day, has joined his colleagues in the better land.

This tribute from Dr. Crooks seems to be the individual expression of a general sentiment among those who came in contact with this first faculty. To nothing connected with their college life are the students of that time more quickly responsive than to the memory of that company of young and enthusiastic men, into whose keeping the Church first committed the college.

After twelve years of administration, in which Dr. Durbin's wonderful administrative abilities became clearly manifest, he resigned his position, for the sake of his family, and removed to Philadelphia. Robert Emory, D.D., having served the college as professor of ancient languages from 1834 to 1840, and having acted as president of the college in the absence of Dr. Durbin in the East, from 1842 to 1844, was now elected president. Dr. Emory was, in truth, a remarkable man. When called to fill the chair of ancient languages he was fresh from Columbia College, and but little more than twenty years of age. He soon showed how worthy he was of a place with the men who gave the college a reputation. His executive power was great and versatile.

In every sphere in which he was tried there was the demonstration of ability that ranked him with the first in each. At the early age of thirty-four he passed away with the impression widely made that, if of his years he left an equal, he left no superior in the Church. Except a brief interval of pastoral service his working life was given to Dickinson. He died in 1848.

Jesse T. Peck, D.D., succeeded to the presidency, but resigned at the close of four years. During his administration, Professor Johnson proposed his plan for increasing the endowment fund of the college. As finally matured the plan consisted in selling a very large number of scholarships at little more than a nominal price, the proceeds to be devoted to the permanent endowment fund. It was expected that the plan would so largely increase the productive funds of the college as to render it in a large measure independent of revenue from students. Thousands of scholarships were sold—enough to seriously lessen the income of the college from tuition of students, but not enough to secure all that was desired in enlarged endowment. Good, however, was accomplished. Tuition was made merely nominal, the cost of education was greatly lessened to the student, and the college was again brought prominently before the Church.

In 1852 Charles Collins, D.D., president of Emory and Henry College, Virginia, was elected to succeed Dr. Peck. With his election the college entered upon a period of great prosperity, with largely increased numbers of students. After a service of eight years he resigned, and engaged in educational work in Memphis, Tenn., where he died. Hermann M. Johnson, D.D., was his natural successor, and entered upon the duties of his position in 1860, on the eve of that great struggle between the North and South, and which was

to try the college most severely, looking, as it did, to both sections for its patronage. Notwithstanding the sudden falling away of students, and the fact that much of the invested funds of the college became, for a time, unproductive, so that salaries fell largely in arrears, the regular work of the college was continued. Hopeful in the midst of difficulty, the faculty remained at their post through some most trying years. To the latest of her history it will be for a praise to them that through all discouragements they gave the help by which, though bowed and staggering, she still kept on her way. As a result of the centennial effort of 1866, $100,000 was added to the endowment; but Dr. Johnson died suddenly in 1868, not reaping where he had sown.

In September of the same year Robert L. Dashiell, D.D., was elected president, but resigned four years later to accept the position of Corresponding Secretary of the Missionary Society of the Church, which he held to the date of his death, in 1879.

In 1872 James A. McCauley, D.D., LL.D., was elected president at a time when the needs of the college were very great, and the means at her command very small. Increased demands were being made on colleges every-where, and Dickinson seemed for the time unable to meet these demands. So frequently had the college come before the people of the patronizing Conferences asking help, that it seemed hopeless to make yet another appeal. Accordingly, Dr. McCauley's first years were given to a careful administration of the resources at command, special care being given to the elevation of the standard of scholarship, which had doubtless suffered by frequent change of administration. Such was his success that confidence in the future of the college gradually increased, and in 1882 it was felt that the time had come to

make a material advance. To this end the old buildings, which had been the homes of so many generations of students, were thoroughly repaired, and a policy of advance inaugurated. No mistake had been made in choosing the time. Friends were raised up to the college in unexpected quarters, and her endowment fund was largely increased. Hon. Thomas Beaver, of Pennsylvania, contributed $30,000 to this end; David Carroll, D.D., of Baltimore, contributed $10,000; and the friends of the college came to her centennial commencement, in 1883, bearing rich gifts in their hands, $40,000 being then subscribed to her funds, and a new building for scientific purposes ordered to be built. In 1884 Hon. Jacob Tome, one of the trustees, proposed that this building should be erected at his expense, thus liberating to the use of the college the funds set apart for that purpose. At about the same time Mrs. Helen Bosler was induced to erect a library hall for the college, as a memorial to her husband, James W. Bosler. Another friend placed funds in the hands of the agent of the college for the erection of a gymnasium, stipulating only that his name be not made known.

These buildings were admirably adapted to meet the wants they were intended to supply. The scientific building, costing about $30,000, besides physical and chemical laboratories and recitation rooms, provides for a commodious museum. Bosler Memorial Library Hall, costing about $75,000, will furnish accommodation for one hundred thousand volumes, and contains also a capacious assembly hall, suitable to the public exercises of the college.

President McCauley's administration, lasting longer than any other since Dr. Nisbet's, has seen great good come to the college. Great strides have been made toward putting

her in a position of secured usefulness and independence. In these latter days seems to have come the time wished for by our fathers. The college is established beyond peradventure. It still has wants; but these, in time, will have supply. The advance already made, not only in strengthening the resources of the college, but in inspiring the confidence of the intelligent and wealthy section of the Church its mission is to serve, as also in conciliating general goodwill, constrains belief that, with fidelity in work and wisdom in administration, advancing years will adequately minister to every want these years may bring.

CHAPTER VIII.

ALLEGHENY COLLEGE.*

BY A. W. CUMMINGS, D.D., LL.D.

IN the spring of 1815 Rev. Timothy Alden removed from the city of New York to Meadville, Pa. A short time after his arrival he explained, to a meeting of the citizens, that his principal object in coming to the West was to select a suitable location for a college. The meeting highly approved of the location of such an institution at Meadville. From the fact that the region to be benefited by the institution is principally watered by the numerous streams which make the Allegheny, it was recommended to call the proposed seminary

ALLEGHENY COLLEGE.

It was agreed that in due time the institution consist of president, vice-president, professors and tutors; that Rev. Timothy Alden, late of the city of New York, be the president, and professor of oriental languages and ecclesiastical history; that Rev. Robert Johnston be the vice-president, and professor of logic, metaphysics, and ethics; and that they be the sole instructors for the present in all departments of literature and science.

These resolves, of that little meeting on the evening of that spring day, 1815, settled the policy of a great undertaking, and President Alden, to whom toil and privation

* Condensed from Warners, Bears, & Co.'s "History of Crawford County, Pa.," with permission of the publishers.

and patient waiting was a real joy, soon started on his mission to collect the means to make effective the plans thus laid. He ranged through the principal towns of the North, receiving donations, varying from twenty cents, all along to $5, $10, and $100, in cash, and a gift of five hundred acres of land by D. D. Rogers, Esq. The first name on his paper was John Adams, ex-President of the United States, who gave $20. Sixty-six of the solid men of Boston followed, among them the Channings, the Davises, the Frothinghams, the Lorings, the Lowells, the Ticknors, the Greenleafs, the Parkmans, and the Thayers. Then follow the men of Cambridge, Charlestown, Dorchester, Salem, Marblehead, Medford, Plymouth, etc. Rhode Island, New York, Pennsylvania, and other States were visited. The net results of this mission were: land valued at $2,000; books, $1,640 30; cash, $461; total, $4,103 30. A rather small amount of cash with which to found a college; but the real results of this tour are not represented by these figures, for he paved the way for bequests that were princely. Among the donors are names that should be perpetuated; the learned Dr. Worcester, of Salem, and Dr. Aaron Bancroft were donors, as was Dr. Harris, president of Columbia College. Dr. Nott, of Union College, and Brown and Ives, the patrons of Brown University, gave $50 in cash. While President Alden was absent on this mission east, the treasurer's books were opened in Meadville, and the following subscriptions were obtained: Major Roger Alden, Hon. John B. Wallace, and Hon. William Griffith, each $500; Samuel Lord and Daniel LeFevre, two hundred and twenty-five acres of land valued at $450; Dr. Daniel Bemus, H. J. Huidekoper, Daniel LeFevre, General David Mead, Hon. Jesse Moore, John Reynolds, and Jared Shattuck, each $300; Hon. Patrick Farrelly, Samuel

B. Magaw, Colonel Ralph Marlin, and James White, each $200; Samuel Torbett, $150; Rev. Timothy Alden, $120 (in books); Joseph T. Cummings & Co., $110; Thomas Atkinson and Henry Hurst, each $100; Eliphalet Bett, $75; James Foster, $60; Daniel Perkins, $95; Moses Allen, James Hamilton, Rev. Robert Johnston, Joseph Morrison, Alexander M'Dowell, Alexander Power, and William W. White, each $50; John Cotton, $40; Lewis Neill, $35; David Compton, $30; John Johnston and Noah Wade, each $20; Hugh Cotton and Hugh Cotton, Jr., each $10; total, $5,685, which, added to the amount of $4,103 30, collected by President Alden, made up a grand total of $9,788 30.

When we consider that Crawford County was then but sparsely settled, and its people not yet recovered from the war of 1812, we must confess that this subscription exhibits a spirit of generous enterprise and rare liberality.

The securing of a charter was vigorously pushed, but it encountered delay, and did not become a law until March 24, 1817. The act of incorporation ordains the establishment of an institution for the education of youth in the learned, ancient, and modern languages, in the liberal arts and sciences, and in all useful literature; with power to "confer on the pupils of said institution such rewards, diplomas, and degrees in the different liberal arts and sciences, as the faculty and trustees shall think them entitled to; and to confer honorary degrees according to the general usages and customs of other colleges." The same act appropriated to the college the sum of $2,000, and a further sum of $5,000 was subsequently granted by the State. The charter members of the board of trustees were selected from the counties of Crawford, Erie, Venango, Mercer, Butler, Beaver,

Allegheny, Westmoreland, and Dauphin, and the city of Philadelphia, besides others from Ohio, New Jersey, and Massachusetts. Those residing in Crawford County were: Roger Alden, William M'Arthur, Jesse Moore, John Brooks, William Clark, Henry Hurst, Samuel Lord, Samuel Torbett, Ralph Marlin, Patrick Farrelly, Thomas Atkinson, John Reynolds, Daniel Bemus, William Foster, Daniel Perkins, Revs. Amos Chase, Timothy Alden, and Robert Johnston.

On July 4, 1817, the charter was formally accepted, and under its provisions a complete organization was effected. On July 25, amid much ceremony, was held the first annual commencement of the embryo institution, at which time Rev. Timothy Alden was inaugurated president of the faculty, and professor of the oriental languages, ecclesiastical history, and theology, of Allegheny College. The inaugural ceremonies took place in the old log court-house. It will astonish many of the scholars of to-day to read the programme of exercises on this occasion: "1. An address in Latin, to the president and professor, announcing his appointment to these offices, by Patrick Farrelly, Esq. 2. A reply in Latin, by Mr. Alden, declaring his acceptance of these offices. 3. A prayer in Latin, by Mr. Alden. 4. Sacred music, by a choir of singers, under the direction of Colonel Robert Stockton and Mr. John Bowman. 5. Inaugural oration in Latin, by Mr. Alden. 6. A Hebrew oration, an English oration, a Latin dialogue, an English dialogue, and an English oration, by the probationers of Allegheny College. 7. Sacred music. 8. An address in English, in reference to the occasion, by Mr. Alden." It is not surprising that Sherman Day, in his "Historical Collection," should make the following comment regarding this programme: "Mr. Alden was inaugurated amid an astonishing display of

the dead languages. It should be observed that the lower story of the court-house was the county jail, and, therefore, the prisoners must have had the benefit of this intellectual treat. The college opened in the court-house, which it occupied for a brief period, then removed to a frame building, near the south-east corner of Walnut Street and the Diamond; and thence to a frame building on Pine Street, now the residence of Robert M'Mullen.

BUILDING AND GROUND.

In due time a college building was commenced. Five acres of ground were donated by Samuel Lord, and the present beautiful site in the northern suburbs of the city was selected for the rising institution. The corner-stone of Bentley Hall (so named in honor of Rev. William Bentley, D.D., LL.D.), the first public building of Allegheny College, was laid in the presence of a large assemblage of the people of Crawford and adjoining counties on July 5, 1820. Few are now living who witnessed the imposing ceremonies. Even the names of many prominent in the duties of that day are unknown to the larger portion of the present residents of Crawford County; but the monument of their philanthropy remains a blessing to the present and to future generations. Rev. President Timothy Alden, after being appointed the Worshipful Master, *pro tempore*, of Western Star Lodge of Free and Accepted Masons, under whose auspices the stone was laid, gave the history of several articles which were deposited in the stone.

These consisted of a silver plate, four by six inches in size, handsomely wrought and engraved by Captain Jacob Hull, and presented by him for the purpose; a bottle containing foreign and domestic coins; a concise history of Allegheny

College ; sundry small rolls of parchments, exhibiting lists of the names of the benefactors and officers of the college, and of the members and officers of the Western Star Lodge and Chapter ; several newspapers giving notices of the proceedings of the board of trustees ; a piece of Plymouth Rock ; a piece of marble broken from a pillar which tradition states to have belonged to Queen Dido's temple in ancient Carthage ; a specimen of plaster from the tomb of Virgil, presented by J. H. Steele, M.D., of the United States Navy ; and specimens of the reeds laid three thousand years ago between the bricks in the pyramids, presented by Captain David Molthrop, whose son William accompanied Captain Austin on his expedition to the Euphrates in 1816, and brought those curiosities of antiquity to America. After consigning these several articles to the receptacle awaiting them, Dr. Alden sprinkled the stone with corn, wine, and oil, according to Masonic custom, and pronounced it " well laid and sure." Then, kneeling down, he supplicated the blessing of Heaven on the work undertaken, and on the benefactors, officers, instructors, and *alumni* of the institution of the present and all future generations, and on the large assemblage convened on the occasion. He then addressed the people, reciting briefly the growth, progress, and hopeful outlook of the college, whose charming location overlooking the valley of French Creek seemed destined by nature to be the site of a flourishing school, devoted to the interests of the literary, scientific, and moral welfare of the community.

This being the anniversary Commencement of Allegheny College, the appropriate exercises of the day took place around the corner-stone, over which was erected an arched bower decorated with flowers, prepared by the young ladies of Meadville. Of the students who took part in that Com-

mencement Day, more than sixty-four years ago, but one survives, David M. Farrelly, Esq., the senior member of the Crawford County Bar, though Hon. David Derickson, the orator of the occasion, has only recently passed from the scenes of life. Taking into consideration the fact, that the population of Meadville was then but six hundred and sixty-six, and of the whole county nine thousand three hundred and ninety-seven, a proper conception may be realized of the magnitude of the undertaking, and of the public spirit and liberality of the pioneer fathers.

President Alden's untiring zeal and enterprise convinced people that his project would succeed, and that it was worthy of their benefactions. To the scholarly mind of Dr. Alden the ideal of a first-class college embraced the necessary feature of a great library, and to realize this called forth his most earnest exertions. In happily securing such a collection of books as had few superiors in the country, at that time, the scheme of establishing the college seemed measurably assured of success. The first large contribution was bequeathed at his death, January 29, 1820, by the Rev. William Bentley, of Salem, Mass., who, says the historian Day, had spent his life in amassing one of the most rare collections of theological works in the country.

Harvard University had set her eyes upon this collection, and, having bestowed the preliminary plum, in the shape of an LL.D. diploma, patiently awaited the doctor's demise. She occupied, however, the situation of Esau before Isaac; for Dr. Alden had prepared the savory dish, and received the boon and the name; Bentley Hall now records the gratitude of Allegheny College. This collection embraced all his theological books. It is said to have contained such a treasure of the ancient Latin and Greek Fathers of the Church as few of the

colleges of the United States possessed—all his lexicons and Bibles—and was valued at $3,000. Isaiah Thomas, LL.D., of Worcester, Mass., also donated a considerable collection of miscellaneous literature, valued at $750. Then came the most important bequest of all, that of Hon. James Winthrop, LL.D., of Cambridge, Mass., who, as the "Boston Patriot" of that day said, has bequeathed his library, one of the best private libraries in the Union, to the Allegheny College at Meadville, where the late learned and reverend, and, we will add, uniformly patriotic, Dr. Bentley sent a part of his very valuable collection. The Winthrop collection, containing three thousand one hundred and fifty volumes, was a most rare and costly one, and was valued at $6,400.

The library was increased to eight thousand volumes, valued at $20,000, by the labors of President Alden. It was mentioned by ex-Presidents Thomas Jefferson and James Madison as a most valuable collection of books. Through the influence of Dr. Alden donations of land were received, increasing the campus from five to ten acres.

In the meantime adverse influences had begun to operate against the institution, which tended to check its growth and jeopardize its existence. Within the bounds of the Presbyterian Synod of Pittsburg, which embraced, including Washington County on the south, all of north-western Pennsylvania, were already two colleges under Presbyterian patronage—Jefferson and Washington—one or the other of which nearly all the Presbyterian ministers of the region claimed as their *alma mater*. A general sentiment prevailed among them that if Allegheny College succeeded it must be at the expense of those already established, neither of which had adequate support. They, therefore, withheld their approval in documentary form when assembled in

presbytery, and for the most part their individual influence in their own congregations; hence, students were too few to support instructors, and, upon the resignation of President Alden, in November, 1831, all operations were suspended and the college closed. Thus, after sixteen years of indefatigable labor and self-sacrifice, the indomitable spirit of Dr. Alden was broken; but so long as time shall last his name will be handed down from generation to generation as the founder of Allegheny College.

For two years succeeding Dr. Alden's resignation the college stood a silent monument of noble but unsuccessful efforts in the cause of literature and science. In the meantime an interchange of sentiment took place between the trustees and some ministers of the Methodist Episcopal Church, having for its object an arrangement for securing to the institution the patronage of the Pittsburg Conference.

The Conference met at Meadville in July, 1833. The board of trustees, through an accredited agent, tendered the college to the Conference. After visiting the institution and examining its library and other property, the Conference resolved unanimously to accept the proposition of the board of trustees by taking the institution under its patronage. It was also resolved to make an effort to raise an endowment of $20,000 to aid in sustaining the college, and to found a Roberts professorship, in honor of the venerable Bishop R. R. Roberts, then presiding.

The following faculty was elected under the new organization: Martin Ruter, D.D., president, and professor of moral science; Rev. Homer J. Clark, A.M., vice-president, and professor of mathematics; Augustus Ruter, A.B., professor of languages. Between twenty and thirty students were enrolled on opening day, November 4, 1833.

From that day her growth and prosperity have kept pace with the best institutions of the land. President Ruter was a man of large attainments, of successful experience in schools, first at Newmarket, N. H., afterward at Augusta College, Ky. Dr. Ruter remained at the helm but four years; at the close of each a small class finished the curriculum, and took the bachelor's degree. Homer J. Clark, D.D., became president in 1837; and from 1838 to 1844 State aid, to the amount of $1,000 annually, was regularly received, and the college was prosperous. But upon the withdrawal of the State largess the college was suspended for one year, 1844. Dr. Clark spent that year soliciting aid from the people. He received during the year and safely invested $60,000. He originated the successful "scholarship plan," which allows students free tuition in all departments, and secures to the college a corresponding income.

In 1847 John Barker, D.D., was made president. He was a man of strong mind and of varied learning; and prosperity attended the college during his administration. Ruter Hall, a three-story brick structure east of the main building, at a cost of $6,000, was completed during his administration, which terminated by his sudden death, of apoplexy, in 1860. The next president was George Loomis, D.D., an *alumnus* of the Wesleyan University, of large experience as a popular professor in several institutions.

During the administration of Dr. Loomis a new building was erected, accommodating over one hundred students with good rooms. It took fire and was consumed in December, 1882. Dr. Loomis also secured good additions to the invested funds. After the retirement of Dr. Loomis, Jonathan Hamnett, D.D., acted as president for one year.

L. H. Bugbee, D.D., was inaugurated president June 24,

1875. He was graduated from Amherst College in 1854. His long and varied experience in schools of various grades, male and female, as well as mixed, well prepared him for his successful presidency at Allegheny College. Great improvements were made in the buildings by extensive repairs, and Hulings Hall, the gift of Marcus Hulings, was opened as a home for lady students in 1881. It is the most elegant of the college buildings.

In 1882 Dr. Bugbee retired, his position becoming unpleasant in consequence of a want of harmony in the board and faculty. He died in Geneva, N. Y., in 1883. Dr. Hamnett again served as president *pro tempore* while the board was looking for a successor to the lamented Dr. Bugbee. The choice fell upon David H. Wheeler, D.D., LL.D., who, like his predecessor, had long been connected with prosperous schools, and had also been eight for years the editor of "The Methodist," an independent Methodist weekly newspaper of large circulation published in New York city. Dr. Wheeler has been president for two years. The usual prosperity has been enjoyed by the institution.

Under Methodist control Allegheny has prospered for more than half a century. The invested funds exceed $160,000; other property is valued at $160,000; total, $320,000.

Its *alumni* exceeds seven hundred names. Among these are: Hons. David Derickson, John W. Farrelly, William Reynolds, Darwin A. Finney, Pearson Church, Rev. Calvin Kingsley, D.D., Bishop of the Methodist Episcopal Church; Hon. F. H. Pierpont, ex-Governor of West Virginia; Revs. Moses Crow, M.A., D.D., Sandford Hunt, M.A., D.D., Alexander Martin, M.A., D.D., LL.D., president of Asbury University, Greencastle, Ind.; O. N. Hartshorn, M.A., LL.D., president of Mount Union College, Ohio; James Marvin,

M. A., D.D., president of Lawrence University, Kansas; Albert L. Long, M.A., D.D., professor in Robert College, Constantinople, Turkey; J. Walter Waugh, M.A., and James M. Thoburn, M.A., D.D., missionaries in India; Milton B. Goff, M.A., Ph.D., president of the Western Pennsylvania University; and W. G. Williams, A.M., late principal of Genesee Wesleyan Seminary, and many others well known. In all departments of life, civil and military, at home and in distant lands, Allegheny College is honored by the record made for her in the lives and deaths of those whom she proudly calls her own. At present nearly the entire body of students is regularly drilled in tactics, and instructed in military science. The signal gun, fired at sunrise, arouses the sleepers of the entire city, and awakens the echoes far down the valley and up the dark ravines.

CHAPTER IX.

WESTERN RESERVE SEMINARY.

BY REV. E. A. WHITWAM, A.M.

THIS institution, located at West Farmington, O., is among the oldest in the State. It was at first managed by a stock company, under the name of Farmington Academy, and opened in 1833, in a small brick building. In 1849 the present fine central building was erected, and the name was changed to Farmington Normal School. With the hope of greater usefulness, and to secure means to liquidate the debt incurred for the new building, the trustees, in 1852, tendered the school, with all its assets and liabilities, to the Erie Conference of the Methodist Episcopal Church. Though the negotiations were not fully closed, Rev. James Greer, A.M., was appointed, by Bishop Simpson, from the Conference as principal of the school. The next year Mr. Greer was re-appointed by Bishop Baker, and Rev. John C. Ayres was appointed agent from the Conference. In 1854 the name of the school became Western Reserve Seminary.

Mr. Greer continued the principal, but the agency from the Conference was discontinued for a year. Mr. Greer continued at the head of the seminary until 1861, when he was succeeded by Rev. William D. Archibold, A.M., who had rendered five years' good service in the school as professor of languages previous to his election to the principalship. In 1868 two boarding halls were erected. The one for gentlemen is two stories high, seventy by thirty-four feet, and pro-

vides rooms for fifty young men. The other, for ladies, is a very superior edifice, three stories high, and eighty-four by thirty feet on the ground. It is the gift of Rev. Mr. and Mrs. J. B. Corey, of the East Ohio Conference. The present principal succeeded Rev. A. E. M'Bride, A.M., in 1884. The prospects of the school were never brighter than now. The curriculum has been thoroughly revised, bringing it up to the latest standards in the best schools. There are seven courses of study, each leading to its appropriate degree. Western Reserve Seminary is a child of the Church. With no sectarian bias, each student feels that the atmosphere of the school is religious. A constant religious influence is felt among the students. In such circumstances discipline is easy, and devotion to study is insured. Ladies and gentlemen enter the same classes, are candidates for the same honors, and the presence and influence of each is an inspiration to the other. Mutual sympathy and respect unite teachers and students more like one family than simply as a school. The institution being on the Painesville and Youngstown Railroad, is very accessible to the people of the Western Reserve and of other parts of the State. It is the only Methodist school in north-eastern Ohio, and in this territory there is but one other having authority to confer degrees. It is now doing college work, and many think that in name, as well as in work, it should be known as a college. This subject is now before the board of trustees.

The ladies are under the special charge of the preceptress, but meet the gentlemen at the recitations and lectures, in the chapel, and at the tables in the common boarding hall. The moral tone of the village is high. Public opinion has thwarted all attempts to introduce saloons, billiards, or other forms of gambling. If there are tipplers in the place, they

must go four miles away from the village to secure the means of gratifying their appetites.

The three principal buildings and grounds are estimated at $20,000, and there is a small endowment of $2,700, with $2,300 more pledged. The enrollment for the last year was one hundred and fifty-six; with ten thousand, three hundred and fifty from the beginning. Many of these have filled honorable places in the various professions, in churches, and the business enterprises of the country. The school has always been in charge of an able, faithful board of instructors, and has been a constant blessing to the "Western Reserve." The people are now becoming wealthy, and they should endow this institution so liberally as to insure its success in all coming years.

The teachers now in the school are: Rev. E. A. Whitwam, A.M., president; Mrs. O. A. Whitwam, M.L.A.; Miss Sara A. Collins, A.M.; Mr. Harry Allen; Mr. O. A. Burnette; Miss R. Effie Farley.

CHAPTER X.

NORWALK SEMINARY.*

BY EDWARD THOMSON, A.M., PH.D.

AT an early day an enterprising colony from Connecticut settled in Huron County, O. The village founded by them took the name of their old New England home, Norwalk. Being a cultivated people, of education and piety, a school for their children became a first necessity. They founded "Norwalk Academy" at about 1825. With the hope of extending its usefulness under the inspiring influence of that sterling evangelist, Rev. Henry O. Sheldon, this school was tendered to the Ohio Conference, in the year 1833, and Rev. Jonathan E. Chaplin became its principal. He was born in Chaplin, Windham County, Conn., in 1789. While he was quite young his parents removed to the State of New York. He studied law, and for a time practiced at Buffalo. He wrote and published a pamphlet, under the title "True Glory," in defense of the famous Hartford Convention. This fastened upon him, among his legal *confrères*, the *soubriquet* "True Glory." During the war of 1812, Mr. Chaplin served as aid-de-camp to General Porter on the Northern frontier, and fell into intemperate habits. After the war he removed to Urbana, O. A terrible cyclone passed over the place, sweeping away every thing in its course, except his cabin. So wonderful a providence greatly

* The first part of this article was written for this work; the latter part is copied, by permission, from the "Life of Bishop Thomson." Cincinnati: Cranston & Stowe.

affected him, resulting in his conversion and consecration to the ministry. He became a noted temperance worker. His lectures were sometimes like a tempest (says Rev. W. H. Raper), sweeping every thing before them. Scores in the judicial circuit where he practiced law were reclaimed from intemperance by his irresistible appeals. Bishop Harris says he was the best classical scholar he ever knew. His fame as a scholar and refined Christian gentlemen reached the trustees of the Conference Seminary at Norwalk. They elected him its principal in 1834. The next year he joined the Ohio Conference, but continued at the seminary.

The school was prosperous, with an average attendance of over one hundred students. Among Mr. Chaplin's pupils were some who, in after years, became widely known and very distinguished. In this list is Bishop W. L. Harris, John H. Pitzel, George W. Brown, all living; George W. Breckenridge, Thomas Barkdull, and others. Among the early teachers at Norwalk Seminary were Mr. Darwell and Misses Langford and Loveland. In 1836 the seminary building was destroyed by fire—a heavy loss to the trustees and community. The school was, however, continued in extemporized accommodations. Immediate measures were taken to rebuild on a larger scale. After the fire Mr. Chaplin resigned, and spent several years in the active work of the ministry. His last work was in the office of president of the White Pigeon branch of the State University of Michigan. Here he died a most triumphant death in September, 1846. His successor at Norwalk Seminary was Rev. Edward Thomson, M.D., better known as Bishop Thomson, D.D., LL.D. At the Conference of 1838, held at Tiffin, O., Dr. Thomson was appointed principal of Norwalk Seminary. Here he began his literary career and work as an educator, for which

he seems to have been especially fitted by nature and by grace, and in which he was destined to achieve such brilliant success. Some of his friends felt that he ought not to leave the pastorate, and that he was not qualified for the place, since he had never been a teacher of youth. He, however, entered upon the duties of the position with a modest yet cheerful confidence in his ability to achieve success. He knew, perhaps, better than any one else, what he lacked of the requisite qualifications, and applied himself diligently to the study of those branches of learning with which he was not sufficiently familiar; and with close thought, quick perception, retentive memory, and untiring application he became well rounded in all the departments of scholastic knowledge. And thus he pursued his studies, ever adding to his stock of literary and scientific acquisitions, and never forgetting what he had learned. He made himself proficient in *belles-lettres* and psychology, two departments in which he was especially interested; but whatever he studied he mastered.

It was late in the autumn of 1838 that Dr. Thomson went to Norwalk. Alexander Nelson, afterward a traveling preacher, and now an honored member of the North Ohio Conference, worthily bearing the title of Doctor of Divinity, accompanied him as assistant teacher. To Dr. Nelson the author is indebted for many facts, hereafter stated, relative to the seminary.

The opening of the school had been delayed because the new building was not ready for occupancy. The edifice was forty by eighty feet, three stories high. The two sections on the lower floor contained each a school-room and two recitation-rooms. In the second story were two large rooms, one for chapel purposes, the other for the ladies'

classes. The third story was divided into dormitories. When the new teachers arrived the seminary building was only inclosed; hence the school term had to be opened in a private dwelling. The pupils at first were twenty or twenty-five boys from the village of Norwalk. In the course of two months the school-room in the west wing and two recitation-rooms were finished and furnished, and the school was transferred to the new building. By the end of the year the entire edifice was completed and occupied.

In the autumn of 1839 the ladies' department was opened, with Mrs. A. Nelson as preceptress, and Miss A. E. Morrison, her sister, as assistant — ladies of superior qualifications, who had had experience in teaching in the Eastern States.

The seminary, which had been increasing in number and in popularity, now took advanced ground, and became more generally known and patronized. The catalogue of 1842 sums up the number of two hundred and sixty-five male and one hundred and twenty-six female students, making the total number for the year three hundred and ninety-one. The departments of teaching at first took wide range, all the branches of study being attended to by the two first instructors. Afterward, as teachers were added, the number of branches to each was reduced. Hence, at first, Dr. Thomson's department was *belles-lettres*, physics, and Latin; Mr. Nelson's was mathematics, natural science, and Greek. Thomas J. Pope, an advanced scholar, subsequently a member of the North Ohio Conference, was engaged to teach some classes, and afterward James Mitchell, an adept in mathematics, was engaged, and E. W. Doan was made an assistant in the lower English branches. H. S. Bradley was soon secured to occupy the east room on the lower floor. He

subsequently entered the ministry, and rose to great usefulness in the Central Ohio Conference.

A Mr. Sayre, a graduate of Kenyon College, was employed, but, after a few months, he took a fever and died. Then a Mr. Olney, a graduate of Ohio University, was engaged. After a short time he resigned, to prepare himself for the ministry at Lane Seminary, Cincinnati; but he died before he was able to enter upon his ministerial duties. Shortly after this Rev. Holden Dwight, a graduate from the Wesleyan University at Middletown, Conn., and wife, experienced teachers from the East, came to Norwalk, and were added to the teaching force at the seminary. In the fall of 1842 Professor Nelson and his wife received an urgent call from the trustees of Worthington Female Seminary to come and take the charge of that institution, which was under the supervision of the Ohio Conference.

After due deliberation they accepted the invitation, tendered their resignations to the trustees of Norwalk Seminary, and their connection with the latter was dissolved. In after years Mr. Nelson entered the ministry, and became a popular pastor on the most important stations. He was twice a delegate to the General Conference, and, wherever he was placed, was a useful instrument in the hands of God. Holden Dwight and his wife took the places of Mr. and Mrs. Nelson when they departed for Worthington. For a few months Mrs. Thomson, wife of the principal, acted as preceptress and teacher of French. The trustees at this time were: Timothy Baker, Platt Benedict, A. E. Sutton, D. Squire, Thomas Dunn, and Walter Osburn. Tuition was $2 a quarter in the primary department; higher English, $4; mathematics, $5; Latin and Greek, $5; French, Spanish, and Italian, $5; ornamental branches, $5; music, piano, $10. An historical and

geological society was established in April, 1842, with A. Nelson, president; H. Dwight, secretary. A literary association, known as the "Athenian Society," was formed among the students, and, for a series of years, was continued, with great profit to those who took part in its exercises. Among those who composed it we find the names of L. A. Hine, L. B. Otis, W. H. Hopkins, and others, who subsequently made their mark upon the world as men of mind and worth.

In 1840 the North Ohio Conference was organized, and Dr. Edward Thomson was elected its first secretary. He was well qualified for such a position. Accurate, careful, and an excellent penman, all his minutes were well kept. He held the position four years, and then declined a re-election.

In 1842 the Ohio Wesleyan University was chartered by the Legislature, and was located in Delaware, near the center of the State. At the first meeting for business of the board of trustees Dr. Thomson was elected president of the institution. But as nothing was contemplated for the present, except a preparatory school, the services of the doctor were not immediately required; hence he continued as principal at Norwalk for a longer time. The finances of the seminary were at this time in a bad condition. The debts on the old building, together with those of the new, became so oppressive that the minds of the trustees were filled with apprehension. For the purpose of aiding them to meet those pressing demands a society was organized in the autumn of 1842, known as the "Norwalk Education Society," the object of which was to raise funds for the liquidation of the debt of the seminary. Rev. Adam Poe was elected president, and other officers and agents were appointed. But the funds came in tardily and in small amounts, and the debts

still remained, growing more and more burdensome. In the fall of 1843 the North Ohio Conference elected its first delegates to the General Conference, and Dr. Thomson, the youngest member of the delegation, was the first chosen. The other delegates were elected in this order: John H. Power, Adam Poe, Elmore Yocum, and William Runnells; reserve delegates, H. M. Shafer and L. B. Gurley.

The attachment of Dr. Thomson to Ohio and to his Conference was very decided. It is, perhaps, not generally known that two very tempting offers were made him while at Norwalk, either of which, if accepted, would have deprived the Ohio Conference of his invaluable services. Transylvania University and the State University of Michigan both invited him, to fill the presidency of the former, and the chancellor's position in the latter. His salary at Norwalk, at that time, was but $600, while either of the places inviting him would have given two or three times that sum at least.

D. L. B. Gurley says: "I was his near neighbor at Norwalk and his presiding elder. He showed me the invitation from the first named, and asked my advice. I referred to the condition of the South. The slave question was then being agitated. I dreaded the influence of a residence in a slave State, and urged him to give a prompt refusal, which he did. The proposal from Michigan came not long after. He was very much inclined to accept; but the General Conference was to meet in the following May, and I advised him to wait until it was over, and to say that, unless the General Conference disposed of his services otherwise, he would accept."

At the General Conference of 1844 L. L. Hamline, editor of the "Ladies' Repository," was elected one of the Bishops

of the Church, and the friends of Dr. Thomson in the delegation from the North Ohio Conference immediately put him in nomination for the chair which was thus vacated. The doctor was already known as a good writer. He had contributed articles for the Church periodicals, and one or two of his addresses had been printed and circulated in pamphlet form. In the East he was then but little known; but as he was named for the position of the editorship by the Ohio delegates, and Ohio was then, as now, strong in strong men, Dr. Thomson was elected. At the close of the academic year he tendered his resignation of the principalship with great regret on the part of all.

A gentleman of Norwalk, well versed in all matters pertaining to educational interests, and especially to Norwalk Seminary, speaking of Dr. Thomson, says: "He was a man of fine literary attainments, of ripe scholarship, of pleasing address, of refined and gentlemanly manners, and of purity of life and character." Referring to this opinion, Dr. A. Nelson says: "He also might have added, for management of scholars and power over youth, exercised with prudence and skill, he was rarely ever equaled, and never excelled."

The Rev. John Burgess, M.D., of Keokuk, Iowa, furnishes a description of the doctor at Norwalk: "In 1839 I entered the Norwalk Seminary, in Huron County, Ohio, under the presidency of Dr. Edward Thomson. Never can I forget the noble reception and kindly welcome I received when I handed him a letter from my father committing me to his special care. No parent could have shown more interest for my physical, intellectual, and spiritual advancement than did he during all the time of my attendance at school. The doctor, in addition to all my regular class advantages, took me under his private instructions, and at extra hours heard

me recite to him; so that at a much earlier date he advanced me to higher classes than I otherwise would have reached. Never did I know any person more attentive to the welfare and progress of all his students."

"In the seminary Dr. Thomson was assisted by three of the choice men of earth, as faithful, competent teachers, Alexander Nelson, Holden Dwight, and Horatio S. Bradley. He left imperishable impressions for good upon hundreds of youthful minds and hearts, which are now, and will be for all time, developing for human happiness. He touched chords in our hearts which are still vibrating, and will continue through endless ages. Eternity only will circumscribe the gracious influences then set in motion by that holy man of God. O what gems will sparkle in his crown of rejoicing!"

Rev. Holden Dwight, A.M., a man of education and scholarly ability, succeeded Dr. Thomson as principal of the Norwalk Seminary; but the claims of the creditors became so pressing, and their demands so urgent, that nothing would satisfy them but money or the institution itself. Hence the building was sold for the benefit of the creditors, and Norwalk Seminary ceased to exist. Very few, if any, of the institutions of this grade and length of duration ever turned out more eminent young men or more discreet and well-educated young ladies than did this institution. Every department of society in Ohio, as well as in other States, has been benefited by those who received their training in Norwalk Seminary. Some became statesmen, and entered Congress and the State legislative halls. Hon. Charles Foster, late Governor of Ohio, and Bishop W. L. Harris, D.D., LL.D., with hundreds of others, received their academic education at Norwalk Seminary.

CHAPTER XI.

McKENDREE COLLEGE.

Section 1.

BY A. W. CUMMINGS, D.D., LL.D.

A METHODIST SEMINARY was opened by Edward R. Ames, —Bishop Ames of later years—in Lebanon, St. Clair County, Ill., in 1828. A substantial frame building, two stories high, with an attic and wings, was erected for its use on a large, well-shaded lot of rolling land. In the center of the building was a spacious chapel. This, for twenty-five years, was the only place in the village for public religious services. In the rear was a large dining-room. The wings, with the second story of the main building and the attic, provided recitation rooms, a library room, and several rooms for students. In this chapel room several of the early Bishops and fathers of Illinois Methodism did some of their best work. From it arose to Heaven as "effectual, fervent prayer" as ever "entered the ears of the Lord of Sabaoth."

Many a man now distinguished in some one of the professions or other walks of usefulness here found the Saviour. In 1830 the name of the institution became M'Kendree College, Bishop M'Kendree having made to it its then largest gift, four hundred and eighty acres of unimproved land. A charter, after several denials, was obtained from the State.

The granting of this charter constituted an era in Illinois. So controlling was the opposition to colleges, both in and out of the Legislature, that charters had been refused, though often sought. In 1834 the Baptists, Congregationalists, and

Methodists desired each a college charter. By uniting their influence in and out of the General Assembly a bill was passed chartering three colleges: M'Kendree, for the Methodist Church; Shurtliff, for the Baptist Church; and Illinois, for the Congregational Church.

To secure the requisite aid to found colleges in communities or in a State so hostile to them was no small endeavor. None but moral heroes would have undertaken it.

Fortunately leading men of the Illinois Conference from the first warmly espoused the cause of the college. The Bishops, on their annual visitations, always had an encouraging word for the infant institution. The Church at large was committed to the cause of denominational schools. Each General Conference from 1784 had urged to action in this field. That of 1820 advised the establishment of at least one school of high grade within each Annual Conference.

Until 1836 the institution had been conducted by a single teacher. Then Annis Merrill and James W. Sunderland became professors, and, two years later, Rev. John W. Merrill became president. These were men in the vigor of early manhood, all graduates from the Wesleyan University, with a diploma signed by the hand of Wilbur Fisk, S.T.D. A liberal curriculum was arranged, and, in 1841, a class of seven talented young men were admitted to the Baccalaureate. The event was memorable, the future was very bright. Clouds, however, were gathering over the State, and soon darkened the college sky. A monster system of internal improvements had been devised by the Legislature. One thousand three hundred and forty-one miles of railroads had been surveyed. Millions of dollars were borrowed and expended; the State became involved to the amount of $15,000,000, and had not one mile of completed railroad or canal, or any other valuable,

to show for it. In 1841 the whole scheme collapsed. The State was bankrupt. Carried away by the prevailing hallucination, the trustees of the college attempted a grand endowment scheme by the sale of cheap scholarships on credit, and by an extensive land agency. All the schemes failed. The college was without means to pay its teachers, and, in 1844, closed its doors.

Immigration to the State ceased in consequence of its heavy indebtedness. Land nearly ceased to have a market value. The people who owned land could raise large crops, but, with no demand at home, or means to reach an outside market, their products were almost valueless.

When the college ceased operation, it seemed that the suspension would be perpetual. It would, probably, have been so, but for the faith and efforts of one man. In the winter of 1846 Rev. Davis Goheen, an invalid local preacher, late of Pennsylvania, but then settled at Lebanon, published, through "The Christian Advocate" at New York, an appeal to ministers then in the pastoral work, but who had had some experience as teachers, detailing the causes that led to the suspension of M'Kendree College, and giving a plan by which it could be re-opened and saved to the Church. He asked for volunteers to serve for five years as professors on the smallest allowance fixed by the Discipline for pastoral support. To this appeal about twenty-five favorable responses were made. From these volunteers, after a careful inquiry as to the fitness of the men for the work, Erastus Wentworth, A.M., Spencer Mattison, A.M., both of Troy Conference; A. W. Cummings A.M., of the Black River Conference; and William Goodfellow, a probationer in the Ohio Conference, were chosen as a faculty. The salaries fixed by the trustees, acting as the board of stewards, was, for the president, $400; each of the

two professors, $350; and, to Mr. Goodfellow, principal of the preparatory school, a bachelor, $100, and board at a cost of about $75 per annum. To raise this allowance the principal reliance was upon what was known as "The Conference Financial Plan for the support of M'Kendree College."

The plan was for each class-leader in the Conference to collect an aggregate of *twenty-five cents* quarterly from his class, and, through the presiding elders, forward it to the college treasurer. So populous was Methodism in the State, even at that early date, that twenty-five cents quarterly from each class-leader, with the small sum received for tuition, would have met the claims of the faculty at M'Kendree. The preachers and presiding elders earnestly took hold of this plan; but so poor were the people, and so scarce was money, that it required much talking and begging to secure the quarters. The following characteristic letter, copied verbatim from an old scrap-book, into which it was pasted nearly forty years ago, illustrates this:

"*June 24th*, 1847. Sangamon County, Ill.

"Dear Brother Wentworth: After toiling hard, begging and complaining long and loud to the scattered remnants of the Bloomington District, I have collected five dollars more for the support of the professors in 'old M'Kendree,' and I inclose it in this scrawl, but I confess I am heartily ashamed of the little pitiful sum, and I am determined to keep the subject before the Church, and will 'torment them before the time.' Yours in love and esteem, Affectionately,

"Peter Cartwright."

"Pleasant Plains."

The sum, of course, was less than "the plan" called for. To aid it, and also in securing students, Mr. Goheen, through his friend the late Dr. Lore, then in pastoral work in the Philadelphia Conference, begged money and purchased a

second-hand printing-press, upon which was printed the "Illinois Advocate and Lebanon Journal," edited by the faculty, and the printing was done by students. Only those connected with the enterprise can estimate how greatly these small collections aided the college: not only in paying the teachers, but in educating the people to love and support that college.

At each Quarterly Conference the presiding elder, in a speech upon the interests of Methodist education, called upon the class-leaders for the quarter, and the class-leaders upon their classes. These opportunities were improved to allay prejudice and awaken interest. An increase of money and students was the result. The college re-opened in October, 1846. During the year thirty-eight students were enrolled, all but one in the preparatory department. The tuition for the year amounted to about $500. The Conference financial plan did the rest. Before the financial plan had time to yield results, Rev. George W. Robbins, the venerable presiding elder of the Lebanon District, went with a farm wagon through some of the neighborhoods of his district gathering in supplies for the professors' tables.

By such efforts and labors was M'Kendree College saved to the Church. At the date of re-opening, the college was indebted $5,800. For a portion of this, executions had been issued, and the property, buildings and campus, sold, and the day of redemption would soon pass. How this debt could be paid and the property saved only one man in the community or State saw. To the faith of Davis Goheen the way was easy. One hundred and sixty acres of the M'Kendree land remained unsold. This, in fee simple, was deeded to Professor Cummings; thus secured, he and that noble old Methodist friend, the late Nathan Horner, borrowed, upon their individual note, money to redeem the property. The

land was divided into tracts of ten or more acres, and before the note was due, was sold to German immigrants, then fast filling up that part of the county in which Bishop M'Kendree located his section of land. The property was saved, and money left for other purposes. A second note was made, and $950 more borrowed. With this the greatly depreciated paper of the broken Shawneetown Bank was purchased, and the large debt to that institution was paid. At the end of three years the college was free from debt, and was so prosperous that a new college building was contemplated. To-day, to extinguish a debt against a Methodist college of $5,800, would be too insignificant a matter to be worthy of mention; to the friends of M'Kendree College, forty years ago, it was a formidable undertaking. Its accomplishment was an occasion of thanks to God, and to all who had aided its accomplishment. On January 20, 1849, a meeting of the citizens in the college chapel passed this resolution:

"*Resolved*, That, in view of the necessities of M'Kendree College, we deem it essential that immediate steps be taken to secure the erection of a college edifice, at a cost of about $10,000, and that we pledge the citizens of Lebanon for one fifth of that sum, and that we will contribute thereto in proportion to our several abilities."

After discussion this was unanimously carried. $2,000 seemed a large sum for a village of a few hundred inhabitants, who had never been able to provide a church edifice for themselves, or a school-house for their children. To raise the $2,000 it was felt that one man, of more means than any other in the church, must pay $500, and others in proportion. It was also felt that of such an advance upon what he had ever done, there was not much hope unless some unusual influence was employed. The subscription was drawn, and

signed first by two of the poorly paid professors, who signed jointly, thus: Wentworth and Cummings, $500. Our worthy brother James Riggin followed with $500. Then came a trustee with $300, and another with $200. Here was three fourths of the required sum. More than the lacking $500 was pledged, and all in due time was paid.

The newspapers of St. Louis, but twenty miles distant, and the papers of Illinois generally, mentioned the liberal action at Lebanon, and prepared the way for Rev. Mr. Goodfellow's successful mission to raise the balance demanded.

On the day of the next annual commencement the corner-stone of the new edifice was laid. On the same day, suffering in health from excessive labors, Dr. Wentworth resigned the presidency. The trustees on the same day filled the vacancy by the unanimous election of Prof. Cummings. This honorable position Dr. Cummings had declined five years before, and still doubted his adaptation to the work. The presidency then required full work in the lecture room, preaching every Sabbath, often at points to be reached on horseback, by stage, or a buggy, as also the editing of the college paper, the "Illinois Christian Advocate." The action of the students requesting his acceptance, and two months later the action of his Annual Conference, expressed by a unanimous rising vote, so far overcame his reluctance that at the opening of the term he entered upon the duty. In this new relation Dr. Cummings served the college two years. In 1854, with the hope of regaining his health in that fine climate, he accepted the presidency of a large flourishing female college in East Tennessee, and the next year the same position in the Holston Conference Female College, at Asheville, North Carolina. At the close of the war he removed to South Carolina; was then in charge for a time of the Methodist

Female College at Spartanburg, afterward filled, for five years, a professorship in the old State University; then the presidency of the same. In 1877 he was transferred, by Bishop Harris, to the Genesee Conference, in which he is now a supernumerary, with his home at Wellsville, N. Y.

During the writer's connection with the college the following work was accomplished: The property was redeemed from the hands of the sheriff; the old debts were paid; a new edifice was erected; the income paid current expenses; the perpetuity of the institution was secured; a large number of young men were started upon a course of liberal education; twenty of them completed the scientific course of study, and fifteen the full classical course. The honorary M.A. was conferred upon the Revs. D. D. Lore, James Leaton, J. C. Berryman, W. W. Mitchell, and upon Dr. D. M. Cooper. The D.D. upon Revs. William Nast, of the "Christian Apologist;" John Dempster, founder of our Biblical schools; and D. P. Kidder, of Garrett Biblical Institute. The LL.D. upon Governor A. C. French, of Illinois; Professor John Johnston, of Wesleyan University; and Rev. Professor W. C. Larrabee, of Indiana Wesleyan University. No teachers ever achieved success under greater discouragements than did the faculty of M'Kendree College, that volunteered to work five years for a bare living, upon the most economical scale. For that success they were largely dependent upon the cordial co-operation of the resident board of trustees, those grand laymen: Nathan Horner, and his son Judge H. H. Horner, Benjamin Hypes, Joseph Hypes, H. K. Ashley, Rev. Davis Goheen, Rev. David Chamberlin, and Crispin Cunningham, Esq.

Several of the *alumni* of these years became widely known and very useful men. Reuben Andrus, D.D., was at the

head of several noted schools, among them the Indiana Asbury University. Hiram Sears, A.M., W. M. M'Elfresh, and John Leeper, became leading men and presiding elders in their Conferences. Professor C. Wesley Jerome became a noted worker in State and National Sabbath-school Associations, and he has long been the senior professor in the State Normal University. Hon. J. J. Rinaker distinguished himself as a general in the Union army. Hon. S. L. Bryan became eminent at the bar, upon the bench, and in the Senate. Hon. W. A. J. Sparks was for several terms in Congress, and filled several other positions under the general government. R. M. Moore, Oliver Jones, W. H. Corrington, H. C. Fike, W. S. Pope, and many others, were influential teachers. There was not one of the graduates of these years who did not make a good record in life.

Section II.

BY PROFESSOR SAMUEL H. DENEEN, A.M., PH.D.

REV. PETER AKERS, D.D., was chosen president in the autumn of 1852, and held the office five years. During his incumbency a second attempt to endow the college by the sale of scholarships was made, and signally failed. The old college building, that had so long done good service, was consumed by fire. The present spacious chapel building was provided, in response to the call for help by Dr. Akers. Rev. Dr. W. R. Davis, senior professor, performed the duties of president during the first of the year 1857–58, and in the spring the office was filled by Rev. N. E. Cobleigh, D.D. Dr. Cobleigh made at once an appeal to the Southern Illinois Conference and the citizens of Lebanon and vicinity for an endowment of at least $20,000. This good work was

completed in 1860. It relieved the college from immediate pressure, and assured its permanence. Dr. Cobleigh retired in 1863, and the well-known Robert Allyn, D.D., LL.D., accepted the presidency and held it eleven years. Dr. Allyn made progress in sinking the debt upon the college, and, under his advice, the institution was opened to ladies. In 1874 Rev. John W. Locke, D.D., a graduate of old Augusta College, succeeded Dr. Allyn. He had been four years president of Brookville College, Indiana; twelve years professor in Indiana Asbury University, and for a short time was president of Baker University, Kansas. During his presidency a commercial department was opened; the endowment was increased by the bequest of Mrs. James Riggin of $23,000, and of Dr. N. M. M'Curdy of $25,000.

Dr. Locke's successor was Ross C. Houghton, D.D., who, not pleased with the financial outlook, was never inaugurated, and, at the end of one year, left the position for Daniel W. Phillips, D.D., the first *alumnus* of the college honored with that responsibility. During the presidency of Dr. Phillips the old debt of $7,000 was paid. He retired with honor in 1883, and was succeeded by the present incumbent, Rev. William F. Swahlen, A.M., Ph.D. He is a graduate of the University of Pennsylvania, an accomplished scholar, and an experienced educator.

FINANCIAL HISTORY.

The first attempt to endow the college has been mentioned in the first part of this article. At that time "the national road" was in process of construction. It was confidently expected that its completion would greatly enhance the value of Illinois lands and augment its population. The land agency of the college was undertaken at that time. But the

bill for the completion of that great work was vetoed by President Jackson. Financial disasters followed, and continued through the administration of President Van Buren. It was during this fearful crisis in all business interests that the college was suspended. In 1854 a committee, consisting of Dr. James Leaton, Rev. W. L. Deneen, and Judge W. H. Underwood, reported a plan to raise an endowment of $100,000 by the sale of perpetual scholarships, transferable only to the college, and available only to the children of the purchasers. These safeguards were, most unfortunately, afterward removed by the college trustees, and the usual disaster followed. A large number of the scholarships were sold, mostly on unsecured notes, and but few of them ever paid for.

The late Governor French, law professor in the college, found, on careful examination, that for each dollar received from this source one dollar and two cents had been paid by the college. A large increase of students was the only benefit from this scheme.

The creation of a permanent endowment is due to Dr. Cobleigh. By his exertions about $22,000 was secured. From the centennial offerings of the Southern Illinois Conference $2,500 were added. Bequests and other gifts bring up the sum to $75,000. But about half of this is yet yielding interest. The tuition and interest of invested funds pay expenses. The entire property and funds of the college now foot up $135,000.

GROUNDS AND BUILDINGS.

The college park contains seventeen acres, thoroughly shaded by forest trees of natural growth. Its charms attract the attention of all visitors. It is never seen to greater ad-

vantage than in June, during commencement week. It is a Mecca to those who, in their early years, had trodden its walks or reclined beneath its stately trees. The buildings are plain, substantial structures, well adapted to the purposes for which they were erected. The foundation of the principal building was laid during the administration of President Wentworth. It was planned, superintended to completion, and opened for use by President Cummings. It is three stories, of brick. The first and second stories are each divided into four large rooms for recitations; the third is divided into two noble halls for the gentlemen's literary societies. The chapel building is two stories; the audience room, one of the largest in the State, is on the upper floor. The lower story gives rooms for the library, the cabinet, and the ladies' literary society. The Commercial Hall building is but one story, elegantly finished and furnished.

THE LIBRARY,

though not large, is valuable. Standard books of reference were principally purchased. Most of the books have been received as donations. The largest gift of books was by the late Rev. Dr. Robert Emory.

LITERARY SOCIETIES.

The Philosophian was founded in 1837, the Platonian in 1849, the Cleonian in 1869. These societies have elegant halls and are well managed; they are the pride of the college.

THE CABINET

has been gathered from many parts of the globe. South America and the Old World have made their contributions. It is increasing in value every year.

ALUMNI.

This roll contains about four hundred names. Each year since 1841, except the years 1846 and 1855, has added to it. The candidates for enrollment in this list came from the most energetic and best families of Illinois and contiguous States. They are now found in all the professions, and are filling many of the places of honor among men. When dangers threatened the country they were ready to receive or repel the blow. They filled all stations in the army to preserve the Union, from the private to the major-general. The recital of their deeds of daring forms an interesting chapter in the history of the college.

LIST OF PRESIDENTS.

Revs. John Dew, J. W. Merrill, D.D., J. C. Finley, M.D., Erastus Wentworth, D.D., Anson W. Cummings, LL.D., Peter Akers, D.D., N. E. Cobleigh, D.D., Robert Allyn, LL.D., John W. Lock, D.D., R. C. Houghton, D.D., D. W. Phillips, D.D., and W. F. Swahlen, Ph.D.

LIST OF PROFESSORS.

Annis Merrill, M.A., H. H. Horner, M.A., Rev. G. L. Roberts, M.A., Rev. Spencer Mattison, M.A., Oran Faville, LL.D., Rev. G. G. Jones, M.A., S. W. Williams, M.A., A. A. Scott, M.A., S. H. Deneen, Ph.D., James W. Sunderland, LL.D., J. L. Scripps, M.A., Rev. R. Z. Mason, LL.D., Rev. E. C. Merrick, M.A., R. M. Moore, M.A., O. V. Jones, M.A., Rev. Joseph Harris, M.A., James Leaton, D.D., W. R. Davis, D.D., F. O. Blair, M.A., Rev. E. E. Edwards, Ph.D., Lucy J. Rider, M.A., E. B. Waggoner, M.A., Hon. A. C. French, LL.D., Sarah A. Barnes, M.A.

CHAPTER XII.

AMENIA SEMINARY.

BY ALBERT S. HUNT, D. D.

THIS institution is located at Amenia, Dutchess County, N. Y. Amenia is historic ground for Methodism. George Whitefield preached here in July, 1770, only a few weeks before his death. Bishop Asbury visited the town from time to time, attracted by the prominence and sterling worth of the society, which was the outgrowth of a class organized by Freeborn Garrettson. Here, in 1808, Asbury presided over the New York Conference, which held its session in the old "Round-top School-house," and, in 1813, he and M'Kendree were present at the meeting of the same body in the new church, erected during the previous year.

The seminary was opened in the autumn of 1835, under the direction of a board of twenty-three trustees. The school building, three stories high and sixty feet in length, was erected during the preceding summer on a rise of ground formerly known as Cook's Hill. A second building was soon erected, and then a third. The Hon. George G. Reynolds, now of Brooklyn, but a native of Amenia, was for a time a teacher in the seminary, while yet an under-graduate at the Wesleyan University. In a letter to Rev. Joseph Cummings he says: "I remember that the two men who originated and consummated the undertaking were George Ingraham and Joseph D. Hunt. But for them Amenia Seminary, as we knew it, would never have existed." Mr. Ingraham was one of the purest and best men I ever knew. He was discreet, well balanced,

full of sympathy for the young, and, more than all, a man whose godliness was decided and winning. For fifteen years as trustee and as president of the board of trustees his best efforts were devoted to the welfare of the institution.

Judge Reynolds has associated my father with Mr. Ingraham, and historic truth would be measurably violated if I failed to respect his statement, but it would not become me to enlarge upon it. The two, perhaps, never met, except in church, without exchanging views upon the interests of Amenia Seminary. Mr. Ingraham died in 1849, and Mr. Hunt in 1864.

The first steward of the seminary was David Clark. After five years he accepted a similar position in the Genesee Wesleyan Seminary, at Lima, N. Y. In 1840 Mr. Clark was succeeded by Hiram Vail, one of the original trustees. In this position his rare executive abilities had a large field and constant exercise. If orderly and respectful, students found no better friend than "Uncle Hiram;" but the mischievous and idle were very likely to learn his honest estimate of them.

The first principal of the seminary was the Rev. Charles K. True, A.M., and his associates in the faculty were Frederick Merrick, Joseph True, Daniel P. Kidder, Amos Prindle, and Miss Lavinia Barker. Mr. True was a graduate of Harvard College, where he distinguished himself as a public speaker, taking a prize for his impressive delivery of Paul's address before Agrippa. He was converted at Eastham camp-meeting, on the day that he was twenty-one years of age. From that time he was an earnest Christian. He remained at Amenia but a single session, leaving in the spring of 1836. It is a pleasure to be able, in this connection, to present a few paragraphs from the pen of Mrs. Dr. D. P. Kidder, who was a scholar at Amenia while Dr. True was in charge:

"I was enrolled," she says, "as a pupil in Amenia Seminary the first day of its opening. Living within the bounds of the New York Conference, I had caught some of the enthusiasm spread through the country by the preachers concerning a new Methodist school in our midst, and so, guided by the public announcement of the time of opening, took the journey of forty miles across the Connecticut hills to be present on the day specified. Arriving in the village the evening previous, the brightness of anticipation was considerably dimmed by finding, instead of a school ready to receive its pupils, an unfinished building, with no room in readiness for use, though one of the school-rooms was in such a condition that we could assemble in it for enrollment and organization. Instead of private students' rooms, the unfinished chapel was temporarily used for a girls' dormitory, and our beds were spread upon its floor, these beds serving, also, as seats in our study hours. I think eighty students were enrolled the first day, and, notwithstanding the disorder and inconvenience of all our surroundings, the school work systematically began.

"Mr. True, the principal, and Mr. Merrick, his associate, were equal to the emergency, and, by the kindliness of their manner, and the interest they awakened in us for study, we soon became an orderly company, prosecuting our work as if the circumstances were favorable to student life. It is due to the memory of Mr. True to say, that from no other teacher did I ever receive such an inspiration for study and development, and his Christian influence over me was equally impressive and favorable. I remember well the first prayer-meeting held in the parlor of the seminary as soon as the room was ready for use. The principal manifested no less interest in the spiritual than in the mental development of

the young persons under his charge, and his loving way of presenting those higher claims upon them was fruitful in good results. Those parlor prayer-meetings were occasions never to be forgotten by many in attendance; and seeds were sown in them, that opening term of the seminary, which have borne fruit the intervening half-century."

After Mr. True left Amenia he was engaged for the most part in pastoral work until 1849, when he became professor of moral science and *belles-lettres* in the Wesleyan University. Here he remained for about ten years, when he returned to pastoral service. Dr. True died in 1878, while in charge of a church in Brooklyn, N. Y.

The Rev. Frederick Merrick succeeded Mr. True as principal, in the spring of 1836. The Rev. D. P. Kidder, A.B., was the teacher in ancient and modern languages, who, when he resigned to enter the itinerancy, was succeeded by William W. Marsh, A.B. Davis W. Clark, A.B., had charge of the department of mathematics; Lorenzo W. Blood, and later William S. Wiley, taught the English branches. Miss Almena M. Pelton, who taught the ornamental branches, was the preceptress for a brief period, when the position was filled by Miss Lavinia Barker. Miss Marcella E. Russell and Mr. Amos Prindle acted as assistant teachers for a portion of the time, and upon the resignation of Miss Pelton, Miss Marianne Clark, daughter of Rev. Laban Clark, became the teacher of music and painting.

Mr. Merrick was two years in office, and proved himself admirably fitted for his position. The trustees, his associates in the faculty, and the students were deeply impressed by his kindly and scholarly ways. He left Amenia for Ohio, where, in connection, first with the State University at Athens, and then with the Ohio Wesleyan University, at

Delaware, he has rendered honorable service for nearly half a century. Dr. Merrick writes as follows, concerning the seminary at this period:

> The trustees were men of marked intelligence and enterprise, and of sterling worth. My associates in the faculty were industrious, cultured, and efficient. After fifty years' experience in teaching I must place my Amenia students among the best it has been my privilege to instruct. Some of them have become quite eminent. The most notable event during my connection with the institution was the religious revival, during the winter of 1836–37. Its history is worthy of being written in detail, but I have no time to do it. It was eminently the work of the Spirit. It began without any special services, and moved on with but little of human instrumentality. The work was deep and thorough, and most of the students not before converted were converted during its progress. Many of the young men became ministers of the Gospel, and a singular number of the young women became ministers' wives. It was a timely lesson and experience to myself, as well as to some of my colleagues.

It should be stated as a somewhat important fact in the history of the seminary, that during the principalship of Mr. Merrick it was chartered by the regents of the University of the State of New York.

The immediate successor of Mr. Merrick was the Rev. Davis W. Clark, A.B. He was a native of the Island of Mount Desert, Me., and a graduate of Wesleyan University. He had been for two years a member of the board of instruction as teacher of mathematics, in which department he achieved decided success. He began at this time the preparation of a work on algebra, which was given to the press a few years later. The Rev. Edward Cooke, A.B., was the teacher of natural science from 1838 to 1840. Rev. Stephen M. Vail, A.B., taught the ancient languages in 1838, Rev. Edward E. E. Bragdon in 1839, and Rev. Joseph Den-

ison, A.B., for the remaining years of Mr. Clark's administration. When Mr. Cooke resigned, Rev. Joseph Cummings, A.B., succeeded him. Other teachers, during portions of this period, were Mr. Daniel Shaw, Collingwood Rutherford, Oliver E. Brown, John H. Twombly, William S. Coggeshall, and Geo. G. Reynolds. Miss Lavinia Barker continued to act as preceptress until nearly the close of Mr. Clark's period of service, when Miss Samantha Brightman succeeded her. Miss Catharine F. Park and Mrs. Caroline G. Randall successively acted as teachers of music and drawing. The seminary was prosperous in every respect during this administration. Its numbers increased, its high standard of scholarship was well maintained, and several revivals of religion occurred. Among the converts received into the Church on one Sabbath in 1840 were Elizabeth A. Vail and Andrew J. Hunt, who in after years became respectively the preceptress and the principal of the institution. Mr. Clark joined the New York Conference in 1843, and his successful career, as pastor, editor, and Bishop, is a matter of familiar Church history.

Mr. Clark was succeded in office by the Rev. Joseph Cummings, also a native of Maine and a graduate of the Wesleyan University. He had been for three years very successful and popular as the teacher of the natural sciences. When he became principal he taught moral science and the higher classes in mathematics. In every department he displayed the rare gifts which in after years gave him distinction in higher institutions.

When Mr. Cummings became principal, the Rev. Erastus O. Haven, A.B., became the teacher in natural science. Richard Ingraham, A.B., was for a year the teacher of ancient languages, and then the department became the charge

of Thomas P. Underwood, A. B., all graduates of the Wesleyan University. The position of preceptress continued to be filled by Miss Brightman until 1845, when Miss Margaret Marshall succeeded her. Mrs. Randall held the position she accepted under Mr. Clark for most of the time, and then Miss Electa W. Coles became teacher of instrumental music. Mr. Coggeshall remained in charge of the department of English literature. During Mr. Cummings's administration the practice was adopted of giving diplomas to those who completed a prescribed course of study.

Rev. Erastus Otis Haven, who became the principal of the seminary in 1846, was born in Boston, Mass., and was graduated at the Wesleyan University in 1843. While he was at the head of the institution Thomas P. Underwood, Alexander Winchell, Gilbert Haven, William M. Ingraham, Andrew J. Hunt, Miles Grant, Horatio N. Powers, and Albert S. Hunt were members of the faculty for longer or shorter periods. Miss Anna E. Adams and Mrs. Caroline G. Randall successively filled the position of preceptress, with Miss Elizabeth A. Vail, Miss Julia F. Lines, Miss Elizabeth W. Goodsell, and Miss Helen M. Bird as associate teachers.

Mr. Haven did not come to his position as a stranger, for he had been two years a member of the faculty. He was a man of remarkable versatility, and seemed able, without apparent effort, to do any thing and every thing well. If he was seldom brilliant in address, he was always lucid. As a preacher, he was a great favorite with the students and with the entire community. He governed well, but made no show of authority. In his autobiography we have his views on the government of college boys; and those who know the history of his principalship at Amenia know very well that he did, in one or two marked instances, make it clear

that, even in preparatory schools, the most successful government is that which controls by inspiring the students with a high sense of honor among themselves. The seminary prospered in all respects under his oversight. He joined the New York Conference in 1848, and, like his distinguished predecessors, has been so constantly in prominent positions that it is not needful even to give an outline of his career. After thirty-three years of active service he died in Oregon, in 1881, while on an episcopal visit to that State.

Concerning this period a few words from Bishop Foss will be most welcome. He says:

> Amenia Seminary, in its best days, was electric with marvelous influences for good—intellectual, moral, and spiritual. Its routine work of instruction was well done—generally very well—but this was transcended by greater work in the development of *character*. Its faculty was pervaded by a high enthusiasm for the best attainments in mind and heart, and the ennobling contagion seized and transformed many a listless and wayward student. Into this garden of choicest influences, at the age of fourteen, I was led, together with two of my brothers. Erastus O. Haven, a genial gentleman, an elegant man of letters, and mellifluous orator, was my first principal. Among the teachers (academy teachers were not "professors" in those primitive times) were the quiet, saintly invalid, "Uncle Tommy" Underwood; the sunny-faced, golden-haired, witty, brilliant Gilbert Haven; and the slender, perpendicular, enthusiastic William M. Ingraham, fresh from college, only twenty years of age, such a prodigy (to me) in mathematics (my favorite department) that he easily took rank as first among my demi-gods, so that many years later his presence before my pulpit would embarrass me more than that of almost any other man.

Mr. E. O. Haven was succeeded, as principal, by his brilliant and scholarly cousin, Rev. Gilbert Haven, to whom Bishop Foss alludes. The following named persons were his associates: Thomas P. Underwood; James E. Marsh, his col-

lege classmate; Alexander Winchell, the now distinguished scientist; Horatio N. Powers, George G. Jones, and John W. Beach. Mrs. Caroline G. Randall was preceptress; and Miss Susan M. Field, Miss Elizabeth A. Vail, Miss Julia F. Lines, Miss Elipha B. Allerton, and Miss Frances J. Merrill were also members of the faculty.

Mr. Gilbert Haven was born in Malden, Mass., and pursued his studies at Wilbraham and Middletown, where he was graduated in 1846. He came from the university to Amenia, and for two years taught the ancient languages with an enthusiasm which won the highest success. Like Clark, Cummings, and E. O. Haven, who preceded him in the principalship, he was licensed to preach after coming to Amenia. His earliest efforts in the seminary chapel were doubtless able, but to the students they were not always interesting. His sentences were long and involved, and his rhetoric, though often sparkling, was still in strong contrast with the colloquial, limpid style of his cousin. Every body knows that in later life he was, both in his addresses and his sermons, quite able to make himself promptly and perfectly understood, but it was not so when he began his ministry. As a teacher of moral science and the *belles-lettres* he had great success, and his administration of the affairs of the institution received and deserved high commendation. He left Amenia and joined the New England Conference in 1851. Few men in this land, or in the world, have been as widely known and as tenderly loved as he; and his life of great achievements ended triumphantly in 1880 at the place of his birth.

Mr. Haven was followed by Rev. John W. Beach, M.A., who, like all his predecessors, except the first, was educated at Middletown. His associates were Horatio N. Powers, Edwin H. Cole, Jasper Tenney, Andrew J. Hunt,

Simeon F. Chester, Thompson H. Landon, Ralph C. Harrison, and Henry I. Taylor; and, in the female department, Miss Elizabeth A. Vail, Miss Elipha B. Allerton, Miss Frances J. Merrill, Miss Louisa E. Landon, Miss Cornelia E. Richards, Miss Sarah North, and Miss Eliza S. Mitchell. Miss Vail and Miss Landon successively filled the position of preceptress. Mr. Beach had already gained a very honorable reputation in the seminary, not only for his skill in teaching, but for his ability as a preacher; and, during the three years that the institution was under his oversight, its well-earned popularity was not only maintained, but increased. The number of scholars was never larger than during his administration. He joined the New York Conference in 1854, and, after a quarter of a century of service in the pastorate, was elected, in 1880, to succeed Bishop Foss as president of the Wesleyan University.

The Rev. Andrew J. Hunt, A.M., was elected to fill the vacancy occasioned by the retirement of Mr. Beach. For the first time in the history of the seminary the principal was a member of an Annual Conference, rendering service under Episcopal appointment. The gentlemen associated with Mr. Hunt were Ralph C. Harrison, Cyrus D. Foss, Edward B. Otheman, Albert D. Vail, and Henry I. Taylor; while the ladies were Miss Louisa E. Landon, Miss Sarah North, Miss Sarah J. Ingraham, Miss Adelaide E. Beecher, and Miss Mary B. Rundall. Miss Landon was the preceptress during the first, and Miss Rundall during the second, year of his administration. Of him I could say much, for I knew much about the spirit and aim of his work; but he was my only brother, and it will better become me to be silent. He wrote while he was principal: "My ideal of the Christian school-master presents him as at once pastor, teach-

er, and friend—watching over a flock, teaching and training scholars, and, above all, loving the dear boys, and rejoicing with them in their youth and growing manhood."

One who was associated with him at Amenia may be permitted to pay his tribute to his friend. Bishop Foss says:

> Andrew J. Hunt was one of the best and ablest men I have ever intimately known. As teacher, principal, preacher, and pastor, his work in the seminary was of the choicest quality. The unostentatious and unconscious influence of genuine manliness drew to him both colleagues and pupils with cords soft as silk and strong as steel. Roundabout common-sense, combined with artistic fine sense; will-strength, tempered with almost womanly delicacy; accurate scholarship and wide culture; deep devotedness and lofty adoration; genuine humanness and meek saintliness, met and mingled in the character of this choice friend and colleague of my early manhood.
>
> I have long believed that only the early and helpless wreck of his health debarred him from an honored place among the very foremost pastors and educators in the land. Where "the inhabitants never say, I am sick," he has his opportunity.

Mr. Hunt retired from the principalship in the spring of 1856, having held the office for two years. Several times after this he made fruitless efforts to do the work of a well man, and after a quarter of a century of such service as those can render "who only stand and wait," he passed away.

All efforts to find catalogues covering the period we have now reached have proved unavailing, but a few facts have been gathered from other sources. Mr. Hunt was succeeded by Rev. Cyrus D. Foss, who had been for nearly two years a member of the faculty. He and his two brothers pursued their preparatory course at Amenia and were graduated at Middletown: Archibald two years before him, and William

two years after him, and each of the three with the highest honors of his class. The new principal, being but twenty-two years of age, was much the youngest man who had occupied the position, but he duly appreciated the dignity and importance of the trust committed to him. He was conscientious and thoroughly in earnest, and his pupils gained enlargement and inspiration from his teachings and his life. He was exceedingly popular in the pulpit, and sermons which he preached in the seminary chapel and elsewhere in the vicinity are still remembered for their remarkable unction and power. His eagerness to enter the pastoral work made him unwilling to remain at Amenia after a single year of service, and accordingly he joined the New York Conference in 1857. What he has been doing since then is known to the entire Church.

Mr. Foss was followed by Rev. John W. Armstrong, a member of the Black River Conference. Mr. Armstrong was a native of England, but came to this country in his boyhood. He had been identified successfully with the Gouverneur, Falley, and Cazenovia Seminaries, either as principal or instructor. At Amenia he proved himself to be a man of large acquirements and of decided ability.

The wide-spread depression in the business world, which followed the panic of 1857, doubtless had its influence in precipitating a crisis in the affairs of the institution. The serious embarrassment, however, which marked this period of its history, it is believed, was the outgrowth of two radical facts, namely: that the property was owned by a stock company, and that the patronage of the New York Conference, valuable as it was in many respects, was yet more nominal than real. This is not spoken in the spirit of criticism, and it is useless to declare "what might have been." It is well

known that, after a successful and even brilliant history of more than twenty years, the seminary passed into private hands.

The fortunes of the institution from that time until now have been varied, but the plan of this volume forbids us to trace its history under its changed auspices, and, if it were not so, the necessary data for continuing the story of its work are wanting.

It would be pleasant, before concluding, to pay tribute to the fidelity and success of such teachers as Daniel P. Kidder, Edward Cooke, Stephen M. Vail, Joseph Denison, Alexander Winchell, William M. Ingraham, Horatio N. Powers, and others, who, at different periods, were members of the faculty at Amenia. They have all been conspicuous in other fields of Christian endeavor. But it may be doubted whether they have ever made friends who will cherish their memory more fondly than it is cherished by certain well-meaning but often thoughtless boys, who tested their patience aforetime at Amenia.

This paper would be unpardonably deficient if it failed to allude to the bright succession of Christian women who filled the honorable position of preceptress. Their names have been given in preceding paragraphs, and it is a matter of regret that our limits forbid us to enlarge upon their rare merits. If they were not all equally gifted and equally successful, still each rendered useful and honorable service, and the influence exerted by two or three of them was truly extraordinary.

The names of Amenia students who have become useful, and even distinguished, in the various walks of life, would crowd many pages. Bishop Clark declared that he met his scholars wherever he went. They occupy positions of dig-

nity and trust in Church and State, in our own land and in other lands, a great and goodly company.

Dr. Alexander Winchell, of the Michigan University, writes to me:

> How beneficent has been the influence of the old seminary! An institution which supplied the highest grade of academic instruction to hundreds of pupils for many years in succession, at cheap rates, without ostentation or extravagance, and won the hearts of all its pupils, and inculcated and exemplified the noblest principles of virtue and religion, was one worthy of perpetuation. It performed an office which I venture to think is not as well filled by the more costly and ostentatious schools which have superseded it. As we, who have been a part of that history, look back over the thronged procession of earnest young people, how guileless and high-toned they seem. They were hot with the fire of youth, but how few were their infractions of duty! how venial were the peccadillos which they committed. Undoubtedly the character and intent of the earliest promoters of the institution gave it a bent and predisposition which lacked attraction for the self-indulgent and the trifling. The seminary exerted a selective agency in calling into its service and under its instruction a grade of moral and intellectual endowment best fitted to become of substantial service to Christian civilization. Thank God for what Amenia Seminary has been!

We repeat the names of the Amenia principals: Charles K. True, D.D., Frederick Merrick, Bishop Davis W. Clark, D.D., Joseph Cummings, D.D., LL.D., Bishop Erastus O. Haven, D.D., LL.D., Bishop Gilbert Haven, John W. Beach, D.D., LL.D., Andrew J. Hunt, A.M., Bishop Cyrus D. Foss, D.D., LL.D., John W. Armstrong, D.D. Comment would be superfluous. The bare list is eloquent.

CHAPTER XIII.

ASBURY COLLEGE OF DE PAUW UNIVERSITY.

BY MISS IRENE MARTIN.

THE pioneer Methodist preachers of Indiana were wise men in their day and generation. In more than one respect their counsel and actions went far, not only toward planting the religion of Christ in their own borders, but also toward the early development of the rich resources of the State. Nor was this influence confined to Indiana. Their spirit largely pervaded the farther West, and tended to give it that influence in Church and State which justly belongs to the great heart of the nation. This was not the result of any scheme or plan, in questionable aspects of those words, but the legitimate consequence of that divine guidance which is promised and given to those who, with single eye, desire to know and do that which will best promote the glory of God and the good of mankind.

The course which they were led to take in regard to education illustrates and confirms these statements, and is a fit example of what might be shown in other matters also. The records show that at the first session of the Indiana Conference the relation of the Church to this great interest was considered, and the duty of the Church to do something for its promotion was deeply felt. As yet, however, Methodism in this State was comparatively weak, and the same, only in larger degree, might be said of the other Churches. Its preaching places were few and far between, its membership dwelt in the "log-cabin," and its ministers were rich in the

possession of a good horse and a capacious pair of "saddle-bags"—one end of which contained the needful changes of linen, and the other the preacher's Bible, hymn book, Discipline, and a few good books for study or for sale.

The State University had been recently established, and had practically been taken possession of by those unfriendly, if not hostile, to Methodism. Misrepresenting its doctrines, ridiculing its usages, and denouncing its preachers as ignorant and fanatical disturbers of the peace and order of society, these good people complacently arrogated to themselves a monopoly of learning, and the exclusive ability and right to teach in the departments of advanced instruction. It is a fact that, although Methodism had in its ministry and membership and friends nearly as many as all the other Churches in the State, they were, by careful management, excluded from any representation in the board of trustees, or the chairs of instruction in the chief institution of learning, established and maintained at the expense of all the people in the Commonwealth.

The right adjustment of this matter was felt, by those subjected to the outrage, to be the first thing that ought to be attempted. A respectful memorial was, therefore, drawn up by the Conference, and a committee appointed to present the same at the next session of the Legislature. This was accordingly done. The deputation was respectfully received, their statement, which none could call in question, heard, and the subject duly referred to a committee. The matter was allowed to slumber till near the close of the session, when, finding nothing was likely to be done, friends of the petitioners became somewhat urgent for a redress of the grievance. Their natural importunity was resented, and the only answer which their just complaint received was, "The

Methodist Church has only one man in the country fit to fill a professor's chair." This was understood to refer to Hon. Chief Justice M'Lean, of the Supreme Court of the United States. The taunt was, in after years, sought to be explained as a mere jest, but at the time it was felt, as it was no doubt intended to be, simply as adding insult to injury. Under the circumstances, Methodism had no option but to start a college of its own. How very serious such an undertaking was will best be understood when we remember how sparsely settled Indiana was; that it was still a frontier State, but recently admitted into the Union; that its fields were uncleared, its swamps undrained, and its rivers and streams unbridged. The settlers had scarcely built their cabins, inclosed their fields, or opened up the highways. The "itinerant"—literally *traveling*—preachers had frequently to find their way through pathless woods, to wade a waste of water, to swim swollen streams, and sometimes to camp out at night with the stars for lamps, the blue arch of heaven for canopy, and the howling of wolves for music. These are almost the identical words employed by the venerable Aaron Wood, still in the ranks, in giving an account at my father's fireside of a night spent on one of the northern prairies by himself and Bishop Asbury. Yet, nothing daunted, these high-hearted and earnest ministers of Christ, with faith in God and man, and wise prevision of the wants of the Church in the "great valley" of the world, resolved at once to address themselves to the work.

After various delays and all sorts of obstructions and opposition, they at last secured a charter from the Legislature. Various names were considered and seriously canvassed, but, after considerable deliberation, the infant institution was introduced to the world under the ample and high-sounding

title, "The Indiana Asbury University." It may be said to have been founded in 1835, when, in the fear of God and in dependence upon him for direction and success, the Indiana Conference, after three years of serious discussion, resolved to begin the enterprise. It was two years later before the charter was gotten through the Legislature. On the 10th of January, 1837, it received the signature of the governor, and on the 20th of June, 1837, the corner-stone of the first, and for many years the only, college building, was laid with imposing ceremonies and an eloquent address by Dr. Henry B. Bascom, afterward Bishop of the Methodist Episcopal Church, South.

The hand of a gracious providence is clearly seen in all these movements. Those men saw in the word of God and in the history of the Church their warrant and encouragement to undertake this work. They saw that spiritual culture and mental illumination not only go hand in hand, but the latter is the inevitable and legitimate result of the former; that sanctified Christian education is as essential to the building up of the Church of Christ in the world as is conversion. In short, that the Church which neglects its duty in this respect, or trusts in any other agency to do its share in this business, is doomed to extinction. Trusting to the family, the pulpit, and the Sunday-school for the religious training of the youth in their earlier years, they felt that their higher education should be carried on under distinctly religious influence and direction. The constant tendency of State colleges to discourage every thing like an earnest Christian life has shown the wisdom of their action, and the gracious spiritual results of that action have amply confirmed and justified it.

Various places contended for the location of the institution.

Many considerations led to the selection of Greencastle, at that time an inconsiderable village about thirty-eight miles directly west of Indianapolis, and the chief town of Putnam County. The ground originally was heavily timbered, the soil rich and underlaid by limestone, the surface somewhat rolling, and the surrounding region healthy and beautifully picturesque. A place better suited or more inviting for quiet and successful study is nowhere to be found.

The first faculty entered upon duty September, 1839. It consisted of the following, namely: Rev. Matthew Simpson, D.D., president and professor of mathematics; Rev. Cyrus Nutt, A.M., professor of languages; Rev. John Weakly, principal of preparatory department; John Wheeler, tutor.

In a year from the above date Rev. W. C. Larrabee, A.M., was made professor of mathematics and science, and in 1842 Rev. John Wheeler, A.M., was elected to the chair of Latin, Professor Nutt retaining that of Greek. At the same time Charles G. Downey, A.M., was elected to the chair of natural science, Professor Larrabee retaining that of mathematics. In 1844 Professor Nutt resigned the chair of Greek, and Rev. B. F. Teft, D.D., was chosen to succeed him. Professor Nutt was a graduate of Allegheny College, class of 1837, and was properly regarded as the first teacher of the college — his private school in Greencastle having been adopted as the preparatory department. He was long and honorably engaged in the work of education in Indiana. In 1861 he was elected president of the State University, which position he retained until within a few months of his death, which took place in 1875. Those who had made light of Methodist teachers were glad to secure his valuable services to save their institution from collapse.

On July 18, 1843, Dr. Simpson tendered his resignation, having been elected editor of the "Western Christian Advocate." He was born at Cadiz, Ohio, June 20, 1811, of Scotch-Irish descent, and accomplished the course of study at Madison College, near Pittsburg, Pa. In 1837 he was elected vice-president and professor of natural science in Allegheny College, whence he was transferred, as above, to the head of what was destined to become the great Methodist school of the West. In 1852 he was elected Bishop, and in that office he served God and his generation until, in 1884, he fell asleep in Christ. Under his administration the college received an impetus which, with ever-increasing power, it still continues to enjoy.

Rev. Lucien W. Berry, A.M., was elected president July 14, 1849. He was a native of Alburg, Vermont, born in 1815; entered the Indiana Conference in 1838; continued in charge of the college about six years, when he was transferred to the presidency of Iowa Wesleyan University. Here he remained three years, when he took charge of an incipient college at Jefferson City, Mo. He died at Cincinnati, July 23, 1858.

On July 15, 1850, Joseph Tingley, A.M., was elected professor of natural science, Professor Downey having resigned; as did also Dr. Teft, in 1850, who was succeeded by Rev. Henry C. Benson, A.M. In 1852 Miles J. Fletcher was made professor of English literature, and the same year Samuel A. Lattimore, A.M., was chosen to fill the vacancy caused by the resignation of Prof. Benson. In July, 1853, Rev. William Nast, D.D., was elected professor of German; and, July, 1859, Professors Wheeler and Fletcher having resigned, Rev. E. E. Bragdon, A.M., was elected professor of Latin, and Rev. Bernard H. Nadal, A.M., professor of En-

glish literature. At the same time Professor H. B. Hibben was made adjunct professor of languages.

President Berry having resigned, Rev. Daniel Curry, D.D., was elected president August 17, 1855. Dr. Curry was born near Peekskill, N. Y., November 26, 1809; was graduated from the Wesleyan University, 1837; was principal of the Troy Conference Academy, professor in the Georgia Female College, filled, as pastor, several of the principal charges in Georgia and New York Conferences, until, as above, he was chosen president of the college at Greencastle. He remained here three years, when he re-entered the New York East Conference, and is well known as a man tried and found faithful in the various departments of Church work, especially as an editor and writer of books.

Professor Downey resigned in July, 1857, and Dr. Nadal on June 29, 1858, and Professor Bragdon at the same date. In July, 1857, Dr. Cyrus Nutt was made professor of mathematics; Miles J. Fletcher, professor of *belles-lettres* and history; Benjamin T. Hoyt, A.M., professor of Latin; and H. B. Hibben, adjunct professor of Latin.

On June 28, 1859, Rev. Thomas Bowman, D.D., was inaugurated president, to succeed Dr. Curry, and continued in charge until May, 1872, when he was elected Bishop. Dr. Bowman was born near Berwick, Pa., July 15, 1817; was graduated at Dickinson College in 1837; joined the Baltimore Conference in 1839; taught for some time in his *alma-mater;* was president of Dickinson Seminary for ten years; had charge of the institution at Greencastle, as above, for fourteen years, and is at this writing (1885) the beloved and honored senior Bishop of the Methodist Episcopal Church.

In June, 1860, Professor Lattimore resigned the chair of Greek, and Dr. Nutt that of mathematics. August 28,

1860, Rev. Philander Wiley, M.A., was elected to succeed Professor Lattimore, and Rev. John W. Locke, A.M., to succeed Dr. Nutt. June 24, 1863, Professor Hoyt was transferred to the chair of *belles-lettres* and history, Rev. John A. Reubelt, D.D., to that of Latin and German, and L. L. Rogers, A.M., made adjunct professor of Latin, who, in 1869, succeeded to the full duties of that chair, Dr. Reubelt having resigned. On June 30, 1869, John C. Ridpath, A.M., was elected professor of English literature and normal instruction. June 29, 1870, John E. Earp, A.M., was elected professor of modern languages and Hebrew. June 18, 1871, the first ladies were graduated from the university, having been admitted to all its departments four years previously. In June, 1872, Dr. Locke resigned the chair of mathematics, and Rev. Patterson M'Nutt, D.D., was elected to fill his place.

On July 13, 1872, Rev. Reuben Andrus, D.D., was elected to succeed Bishop Bowman as president. We are not in possession of the date of his birth, or the chief facts in his life. He filled a term of three laborious and useful years. Under his administration there were no changes, either in the way of resignations or additions to the faculty. He resigned, to re-enter the pastorate, September, 1875, and at the same date Rev. Alexander Martin, D.D., LL.D., the present incumbent, was elected as his successor.

President Martin was born in Nairn, Scotland, January 22, 1824; was graduated from Allegheny College in 1847; was received into the Pittsburg Conference, and appointed professor in the North-west Virginia Academy the same year. Served for several years as secretary of the West Virginia Conference, was stationed at Charleston, Moundsville, Parkersburg, and Wheeling. Served ten years as professor

of Greek in Allegheny College. Organized, and for seven years presided over, the West Virginia State University, and on his resignation there was elected to his present position. His administration was for a time embarrassed by the fact that students were crowding to the halls of the college in greater numbers than there were means to provide for their proper instruction. Sometime before the authorities resolved not to charge tuition fees, so there was no income from that source. The rate of interest on vested funds was steadily diminishing, the erection of an expensive building, costing over $100,000, absorbed, as a loan from the Endowment to the Building Fund, some $18,000. About one-half of the remaining endowment was, for five years, rendered unproductive by the railroad in whose bonds it had been invested being put into the hands of a receiver, and, on the whole, the institution had to pass through deep waters. Had it not been that very considerable additions were being secured to the endowment and other funds, the prospect would have been gloomy.

But in the darkest hour, God put it into the heart of Hon. W. C. De Pauw to respond to appeals from many quarters to lift, as he was well able, the institution not only out of its monetary embarrassments, but to make it not only a college, which it always had been, but a university, in fact as well as name, and with all the departments which justify any school to be so called. It would occupy too much space to enter into the negotiations which eventuated in this happy result. In the university founded by Mr. De Pauw, the "Asbury College of Liberal Arts," with its four departments of instruction—classical, philosophical, scientific, and that of literature and art—continues to occupy the place of honor as the center of the other schools, and the foundation on which

they rest. These are schools of theology, law, military science and tactics, music, the fine arts, horticulture, the normal school, and the preparatory school. Negotiations are being had whereby, it is hoped, the "School of Medicine" will be organized at an early day. The grounds of the university embrace about one hundred and fifty acres. The east college, built in 1876, is an imposing, tasteful, and spacious structure, one hundred and twenty-six feet long by ninety-four wide, and four stories high. It is finished with mansard roof, and ornamented by three handsome towers. The west college, erected in 1879, is even more capacious, and finely arranged for university work. Besides these there are four other fine buildings, recently erected, including the M'Kim Astronomical Observatory, and some structures of less account. The attendance of students is steadily increasing, being, in 1884–85, six hundred and eighty, the number of graduates the same year, sixty-two.

In the faculty of instruction and government more than fifty professors and teachers are employed. The *alumni* are now filling the most exalted positions in all parts of the land. Colonel James Harlan, of Iowa; Judge Dunbar, of Kentucky; Chancellor Sims, of Syracuse University; Professor S. A. Lattimore, of Rochester University; Governor Porter and Senator Voorhees, of Indiana; Governor Booth, of California; and scores of others equally conspicuous are graduates of earlier years. The *alumni* now number about one thousand, besides many thousands more who, in greater or less degree, have been partakers of the benefit. They are found in all parts of the world, and in all the industrial pursuits as well as the liberal professions of life.

CHAPTER XIV.

VICTORIA UNIVERSITY, CANADA.

BY PROFESSOR NATHANIEL BURWASH, S.T.D.

THE first year of the organization of American Methodism, under Coke and Asbury, witnessed the formation of Methodist classes by settlers in the wilds of Upper Canada. Three years later the itinerants followed, and in 1791 a circuit was reported, with five classes and one hundred and sixty-five members. For forty years the work of Methodism in this new country was missionary and evangelistic, building up a Conference of some fifty ministers, providing for the religious wants of more than ten thousand members of the Methodist Church, and about one fourth the population of the country. The time had now arrived for the organization, consolidation, and perfecting of the work founded by these forty years of heroic labor.

In 1828 the American Methodists, following the example set by John Wesley in 1784, recognized the separate political relations of their brethren in Canada, and placed them in that position of brotherly independence which left them free to work out, without embarrassments, the problems assigned by Divine Providence. The year after their separate organization they addressed themselves to their task in a manner that proved them to be thoroughly competent for their work. At the Conference of 1829 two things were projected destined to exert a most helpful influence on the future of Canadian Methodism. These were a connectional newspaper and a

seminary of learning for the education of the youth and ministry of the Church.

These measures, wise and necessary under any circumstances, were imperatively demanded by the peculiar politico-religious condition of the country at that time. Those were the days of State Church in Canada, when it was of the highest importance that the sentiments of the rising generation should be formed upon principles of civil and religious liberty, and that the voice of that sentiment should express itself, through educated men and by the public press, in such a way as to be heard and felt in all the land. The connectional paper was the first and easiest part of the project. Providence had raised up and trained the man for the work in Egerton Ryerson, who had already distinguished himself by his writings on behalf of the civil and religious rights of the Methodist people. A subscription of a few hundred dollars to procure the needed outfit served at once to bring into the field an engine of mighty moral power in the history of Canada.

To found the seminary of learning was a task not so easy of completion. The Methodists of that time numbered few men of wealth—principally farmers, still engaged in the struggle to create productive homesteads out of primitive forests. To raise the $50,000 needed to build and equip their seminary was a more gigantic undertaking than would be the raising of two millions by the United Canadian Methodism of to-day, or of twenty millions by the wealthy Methodism of the United States. But to these fifty men of faith the task was God's command, and it must be done. If the work placed in their hands by God was to be carried forward, a ministry so educated as not to be disparaged by the side of the university men supplied to the Anglican and Presbyterian Churches from the old seats of learning in Great Britain

must be secured for Methodism. If, in the councils of the nation and in the great politico-religious questions of the day they were to make their influence felt, their sons must be educated. Under this supreme sense of duty, as it must then have appeared to these fifty men, the work was undertaken, and, in seven years from the time of its first mention in Conference, was completed free from debt. Of the effort put forth to bring about such a consummation, some idea may be formed from a few sentences of a letter written by the chairman of the board engaged in erecting the building, to the Rev. Egerton Ryerson, who was then in England soliciting funds and a royal charter for the institution: "You must stay in England until the money is got. Use every effort, harden your face to flint, and give eloquence to your tongue. This is your calling. Excel in it! Be not discouraged with a dozen refusals in succession. The money must be had, and it must be begged. My dear brother, work for your life, and I pray God to give you success. Do not borrow, if possible. Beg, beg, beg it all. It must be done."

Such was the spirit of conviction, and such the effort of those founders of our Church.

The institution thus founded was opened for academic work June 18, 1836, with the Rev. Matthew Richey as principal. Mr. Richey was a native of Ireland. Classically educated in the land of his birth, and converted under the ministry of Methodism, about twenty years before this time he emigrated to America, and, in the maritime provinces, consecrated his rare gifts of eloquence to the work of the ministry. He was a master in pulpit eloquence. Splendid in diction, rich and beautiful in thought, luminous in exposition of truth, association with him was in itself an inspiring education to the young men of that day. At the close of

the first year the new academy numbered one hundred and twenty students on its roll, and was fully organized under the royal charter granted October 7, 1836, by his majesty King William IV.; and was, by the aid of a royal grant, free from debt. During the three years of Mr. Richey's presidency the Church already began to reap the fruits of her enterprise in the addition to the ranks of the ministry of such names as G. R. Sanderson, James Spencer, and I. B. Howard, all trained in the academy, and in after years doing honor to their *alma mater*. In 1839 Mr. Richey was succeeded by the Rev. Jesse Hurlburt, M.A., a graduate of Wesleyan University, Middletown, a finished scholar, and a very able educator. Associated with him was also another gentleman, then just beginning a distinguished career as an educator, the Rev. D. C. Van Norman, M.A. Under their control the academy continued to increase in popularity and usefulness both to the Church and to the country. It was during this period that the Rev. H. B. Steinhauer, himself an Indian of pure blood, laid the foundations of that scholarship which served him so well in the translation of the entire Scriptures into the Cree language of our north-western plains, as well as in his long and successful work as a missionary teacher and preacher. The mention of such names as Lieutenant-Governor Aikins, Lieutenant-Governor Richey, M. B. Roblin, Esq., Horace Yeomans, Esq., Colonel Stoughton Dennis, A. E. Van Norman, and O. W. Powell; with such ladies as Mrs. Nathan Jones, the Misses Adams, Mrs. Youmans, Mrs. Judge McDonald, and Mrs. I. B. Howard, will show, to those acquainted with the inner history of Canadian Methodism, as well as with our political and social life, how important was the work of this period, and how wide-spread its influence.

After five years of successful academic work, during which hundreds of youth of both sexes and various religious denominations received a substantial education, Upper Canada Academy, by act of the Provincial Parliament, was endowed with university powers, and became, under its extended royal charter, Victoria College, on August 27, 1841. In October of that year the Rev. E. Ryerson, D.D., was appointed the first principal of the college, and professor of moral philosophy, and on the 21st of that month opened the session, and commenced his duties by a public address to the students. This was the first opening in Ontario of an institution authorized to confer degrees. Queen's College and University (Presbyterian) was opened on the 7th of March, 1842; and King's College, the then provincial college under the control of the Church of England, on the 8th of June, 1843. To the Methodist Church belongs the honor of leading the way in university work in Western Canada.

During the first year the management of the incipient university devolved upon the Rev. Mr. Hurlburt. In June, 1842, Dr. Ryerson, released from external labors which had devolved upon him, devoted himself more fully to his college work. The occasion was marked by an inaugural address more formal and comprehensive than that of the preceding October, and setting forth the conception entertained by the new president of the university training required by the Canadian student. On two points he anticipates the great movement of university reform of modern times. The first is the prominent position which he assigns to the English language and literature as elements of a university education. At the close of several pages devoted to this subject, he says: "What I have said is designed to show that I do not undervalue the English classics, and the philosophical and

literary resources of our own language, and that youth who cannot acquire the mastery of other tongues ought not to be excluded from the invaluable mines of wisdom and knowledge which are contained in their own tongue."

The second is the appreciation of the physical sciences. On this point he says: "The physical sciences have, as yet, received little attention in our higher schools in this province. Instruction has been chiefly confined to the classics, and students have acquired little or no knowledge of natural philosophy, chemistry, mineralogy, geology, astronomy, etc., except what they have obtained in another province or in a foreign country. If one branch of education must be omitted, surely the knowledge of the laws of the universe is of more practical advantage, socially and morally, than a knowledge of Greek and Latin."

The magnificent modern courses of science in our universities have not passed beyond the limits here sketched. In commencing his work Dr. Ryerson was supported by a staff of men distinguished for learning, but still more for individual ability as educators. Mr. Hurlburt became professor of the natural sciences. Mr. Van Norman, distinguished as a grammarian, became the professor of classics. To these were added Mr. William Kingston, M. A., whose reputation as professor of mathematics was well known to some thirty successive classes of students in the halls of Victoria. In addition to these an English master was employed; the second of these, the Rev. James Spencer, M.A., was well known afterward as a man of mark in Canadian Methodism, and editor of the "Christian Guardian." Dr. Ryerson evidently understood that the strength of an institution of learning lies not so much in magnificent buildings or expensive equipments, as in men of rare ability as teachers, and in the

selection of these he was singularly fortunate. Around such a college president, and such a faculty, there gathered at once the strongest young mind of the country. The names of Rev. S. S. Nelles, D.D., LL.D., Rev. William Ormiston, D.D., LL.D., Rev. W. S. Griffin, D.D., Hon. Senator Brouse, M.D., Hon. William McDougall, C.B., Judge Springer, M.A., J. E. Hodgins, M.A., LL.D., deputy minister of education, J. L. Biggar, M.P., will be recognized as men eminent in Church and State, and in college life and work, all of whom were students of this period. Of Dr. Ryerson's work, as college president, Dr. Ormiston writes:

In the autumn of 1843 I went to Victoria College, doubting much whether I was prepared to matriculate as a freshman. Though my attainments in some of the subjects prescribed for examination were far in advance of the requirements, in other subjects I knew I was sadly deficient. On the evening of my arrival, while my mind was burdened with the importance of the step I had taken, and by no means free from anxiety about the issue, Dr. Ryerson, at that time principal of the college, visited me in my room. I shall never forget that interview. He took me by the hand, and few men could express as much by a mere hand-shake as he. It was a welcome, an encouragement, an inspiration, and an earnest of future fellowship and friendship. It lessened the timid awe I naturally felt toward one in so elevated a position. I had never before seen a principal of a college; it dissipated all boyish awkwardness, and awakened filial confidence. He spoke of Scotland, my native land, and of her noble sons, distinguished in every branch of philosophy and literature; specially of the number, the diligence, the frugality, self-denial, and success of her college students. In this way he soon led me to tell him of my parentage, past life and efforts, present hopes and aspirations. His manner was so gracious and paternal, his sympathy so quick and genuine, his counsel so ready and cheering, his assurances so grateful and inspiring, that not only was my heart his from that hour, but my future career seemed brighter and more certain than it had ever appeared before.

Dr. Ryerson was at that time in the prime of a magnificent manhood, his mental powers vigorous and well disciplined, his attainments in literature varied and extensive, his experience extended and diversified, his fame as a preacher of great pathos and power widely spread. . . . As a teacher, he was earnest and efficient, eloquent and inspiring. His methods of examination furnished the very best of mental discipline, fitted alike to cultivate the memory and strengthen the judgment. All the students revered him, but the best of the class appreciated him most. His counsels were faithful and judicious; his admonitions paternal and discriminating, his rebukes seldom administered, but scathingly severe. No student ever left his presence without resolving to do better, to aim higher, and to win his approval.

The presence of such a man, surrounded and supported by able instructors in various departments of learning, was sufficient to give great popularity to this first Canadian college, and quickened the spirit of the whole people in the direction of higher learning, until, by 1843, there were three colleges in active operation in Ontario, besides McGill in Quebec. An effort was made at this early date to combine the three colleges of the western province in a provincial university. The Hon. Mr. Baldwin introduced a bill for university confederation, but the defeat of the ministry prevented its becoming a law. The attempt was renewed in 1846, with no better success, and when a university bill was finally passed, in 1849, it included but one of the three colleges. The effort was renewed in 1853, but the new bill was so indefinite in its provisions that interested parties were able to exclude the Methodist and Presbyterian colleges.

Meantime the first principal, Dr. Ryerson, was called to the chief superintendency of education for the province. His place was filled by the Rev. Alexander McNab, D.D., under whose administration the college held a good position for four years, numbering, in 1848, one hundred and forty

students. During this period Judge Springer, Rev. Dr. Ormiston, Rev. Professor Wright, Dr. Cameron, and Mr. Campbell were graduated in arts.

The resignation of Dr. McNab, in 1849, closed the first period of the history of Victoria College, in which the institution was limited to purely college work, that is, the training of students in the elements of a general and liberal education, leading to the B. A. degree.

Disturbing influences connected with the resignation of the principal, and an interregnum of a year and a half, dispersed the students and seriously interfered with the future prospects of the college. The Methodists were anxious to fall in with the popular movement for a national university. Negotiations were commenced with that in view, and a bill obtained authorizing the removal of the college to Toronto. The government of the day did not, however, prove to be sufficiently earnest in purpose to carry the matter to completion, and the only result was the abortive affiliation bill of 1853. Meantime the leaders of Methodism felt that the position won by such noble and self-sacrificing efforts in the past must not be abandoned, and a young minister just ordained, a graduate of Wesleyan University, Middletown, and one of the first under-graduates of Victoria under Dr. Ryerson, was called to preside over the destinies of the Methodist college in September, 1850. This was the Rev. S. S. Nelles, M.A., with whose name the history of Victoria, in its growth toward university status, is most intimately henceforward associated. The young principal was then but twenty-seven years of age; an excellent scholar, an eloquent preacher, and a most successful and thorough teacher, but with a task before him of great difficulty. The college treasury was empty. There was absolutely no endowment.

The buildings and furniture, after fifteen years of constant wear by hundreds of students, were sadly in need of repair and renewal. The able professors of other days had betaken themselves to other work, and there were scarcely thirty students (but two matriculated) to respond to his first call of college opening. To raise funds for an endowment sufficient to bring the annual income of the college up to $5,000, to organize an efficient staff of professors, to attract and organize students once more into the relations of college life, in fact to resuscitate the college, was the work before him. Meantime the Revs. John Ryerson, Dr. E. Ryerson, Richard Jones, and Dr. Green, J. P. Roblin, M.P., John Counter, Esq., and Rev. William Case, of the original founders, were still members of the corporation, and afforded counsel and support, while Dr. Wood, Dr. Rice, and Mr. Musgrove, who represented English Methodism, and three old students, Messrs. Sanderson, Biggar, and Powell, were added to the corporation and lent their help to the effort. The first struggle was for financial relief. This was attempted in September, 1851, by the inauguration of what was known as the scholarship scheme—an effort to raise $50,000 by the sale of five hundred scholarships, good for free tuition in this college for twenty-five years from date. At the following Conference, consisting of, all told, one hundred and fifty ministers and preachers, ninety of these scholarships were sold to ministers, and between three and four hundred in all were disposed of, realizing about $30,000 in principal, but depriving the institution of all income from fees for twenty-five years to come. But if not a grand success in raising funds, the scholarships were a means of increasing the number of students. Meantime the board were successful in bringing to the support of the principal

three very able members of the former staff: Professor Kingston, in mathematics; Professor John Wilson, in classics; and Professor John Beatty, M.D., in natural science. These men were as varied in gifts and scholarship as the departments over which they presided. Professor Kingston was an embodiment of the exactness of mathematical science, and no student could pass through his hands without learning to define and demonstrate. Professor Wilson, of Trinity College, Dublin, was famed for the unfailing accuracy and extent of his scholarship, for his fine literary taste, and for the beautiful Christian perfection of his character, which was a constant living lesson to all the boys. Dr. Beatty was a scientist, a politician, a man of the world, and a leader in the Church, one of those clear, active, versatile, and strong minds that young men delight to follow. When at the head of all these was placed the learning, the philosophical acumen, the brilliant eloquence, and the administrative ability of the president, Victoria found a staff which, for the purposes of college discipline, could not easily be excelled. Meantime, under their hands, the gathered masses of raw material soon began to organize into a well-defined college life. The number of students rose to nearly three hundred, and the regular under-graduate classes, which had all disappeared save one during the interregnum, were again filled out. At this formative period, when the traditions which so powerfully regulate student-life were being established, it was the blessed fortune of the college to be visited with a great revival. An old student, Rev. G. R. Sanderson, was pastor. About a dozen faithful, godly young men, the most of whom are prominent leaders in the Church to-day (four have been Conference presidents), formed a band for prayer and work among their fellow-students. When the

work began, not twenty-five per cent. of the students were professing Christians. At the end not five per cent. were left unmoved by the power of saving grace. Out of the fruits of that revival came a score of ministers, a number of Conference presidents, one of our general superintendents, and a large number of the leading Christian laymen of our Church to-day. But, better even than that, the ablest, oldest, and most advanced students all converted, a high moral and religious tone became an established tradition of the college, continuously maintained through the thirty classes that have graduated out of college to this day. There has been very little serious difficulty about the discipline of the institution from that day to this. It was about this time that Rev. Dr. Rice became associated with the institution as moral governor and chaplain, and by the great force of his religious character did much to establish and perfect the religious life commenced in the great revival.

The period had now arrived for the expansion of the college life and work into that of the university. In the history of American colleges this process has been accomplished in various ways. According to the earliest method, the institution became a university without ceasing to be a college. The compactly organized arts faculty, with its four under-graduate classes engaged in the work of a common liberal discipline and foundation of intellectual culture, continued to be the center. To this were added other faculties of divinity, law, medicine, engineering, and more recently science and philosophy, affording opportunity for post-graduate study and special attainments, according to individual preferences and requirements. The German universities have been the models of this development, although they have long since relegated the foundation work to the gymna-

sium, and confined the university to what with us would be post-graduate work. In this way they have escaped some of the great difficulties which have affected our work in the New World. Foremost of these is the difficulty of reaching the most perfect culture and discipline with too great a number of students. Much depends upon the ability of the president as an administrator, organizer, and educator. But our very ablest presidents find five hundred students too many, and most can effect the best results with less than two hundred. The German university has only to deal with trained students—men whose general intellectual discipline and culture is already established.

A second line of university development, in which the London University has taken the lead, has been on the principle of optional courses. Proceeding on the principle that intellectual culture and discipline may be attained by the pursuit of almost any branch or branches of science, it combines and fuses college and university, builds a school of all sciences and all learning, and expects the raw students to attain college discipline and intellectual culture from such a selection of studies as their individual abilities, tastes, or purposes for future life may lead them to prefer. This theory has, perhaps, not affected the colleges of the United States as much as the Canadian. Its great danger is, of course, one-sided development. Lastly, we have now, beginning in America, the effort to distinguish the work of the university from that of the college, and to assign them to entirely separate departments, as in the Johns Hopkins University.

The university development of Victoria College was at first along the old-fashioned line, and fortunately in such a way as not to interfere with college work. A faculty of medicine was established in 1854, but in the city of Toronto,

and with an entirely independent teaching staff and financial management. A similar faculty of law was added in 1860, and a faculty of theology in closer relations to the college in 1871. During all this time the faculty of arts adhered faithfully to the old college discipline of classics, mathematics, and philosophy, with a moderate addition of modern literature and science. The number of under-graduates in arts at no time exceeded one hundred and fifty, and no Canadian college did more thorough work along this line than Victoria. Her university work in distinct lines gave her the advantage of moral influence and support in the country, as her graduates in medicine alone now number over a thousand.

Victoria has, however, shared with all other American institutions the influence of modern ideas, and has felt the pressure of the claims of modern science. As early as 1856 the introduction of Dr. Whitlock, formerly of Genesee Wesleyan Seminary and College, into the staff in the department of natural philosophy gave an impulse in that direction. He was a man of rare genius—a philosopher rather than a professor, who thought aloud before his class, and suffered them to imbibe the fire of his own spirit. He was followed, in 1864, by Dr. Harris, now of Amherst College, a man who had then just graduated from a German university, and who molded students with a strong hand, leaving on all his men a very decided impress of the culture of physical and chemical science. Meantime other changes favored this incipient tendency. Professor Bain succeeded Professor Kingston in the chair of mathematics, bringing from Europe the modern taste for the employment of mathematics as the instrument of scientific investigation. A chair of English literature was established in the hands of Professor Reynar, and a new impulse given to that department, as well as to modern liter-

ature generally. Finally, in 1873, Dr. Haanel took charge of the department of science. Bringing with him the most accurate scholarship, and employing it with an ability and enthusiasm rarely equaled, what was a chair, under his hand soon expanded into a department, presenting a complete curriculum in science, embracing varied work in mathematics and modern literature, and rendering necessary the chair in natural history and geology, now filled by Dr. Coleman, and the erection of Faraday Hall for the science department. While maintaining its conservative character, and adhering more closely than most to the old fixed curriculum, Victoria University has thus carefully adapted itself to modern requirements, and to-day offers a varied field of university options in the college course, with some facility for post-graduate work in both science and theology, of which a number of her graduates have already availed themselves.

These steps in advance were not taken without involving considerable financial embarrassment. In 1860 an effort was made to claim the relations to the provincial university system, to which the early history of Victoria University fully entitled her. But the effort, while resulting in good to the university work of the country at large, brought Victoria merely a slightly increased subsidy from the public funds. A considerable debt had accumulated during the ten years of struggle in which Dr. Nelles and his staff had been engaged to secure a position as a university, and which was wiped out by the energetic efforts of the Rev. Dr. Aylesworth between the years 1862 and 1865, and the college placed in a position to make income equal to expenditure. Scarcely, however, was this effected, when, in 1868, a combination of adverse forces in Parliament deprived both Victoria University and Queen's College of the annual grants which for twenty-seven years

they had received from the government; and financial ruin once more stared our college in the face. At this juncture the late Dr. Punshon became associated with Canadian Methodism. He at once threw his influence into the effort made by President Nelles for the college endowment. The Conference seconded and supported the work, its members for several years taxing their salaries to meet the annual deficit. In a few years an endowment of $100,000 was raised, more than replacing the grant so unceremoniously withdrawn. At the same time the growing necessities of the university began to attract the attention of broad-minded, generous, and wealthy men. The late Edward Jackson led the way in this work. The theological department was projected under his patronage, he and his equally generous and devoted wife contributing, by gift and bequest, $30,000 for this purpose, resulting in the appointment of the writer as dean of the faculty of theology and professor of biblical and systematic theology. A few years later another gentleman, a partner and life-long friend of Mr. Jackson, Dennis Moore, Esq., contributed $25,000 to assist in the extension of the department of science. The death of Dr. Ryerson was the occasion of a worthy memorial effort, now nearly completed, to endow the chair of moral philosophy, which he had filled during his presidency, with the sum of $35,000. The late Sheriff Patrick has also left a bequest of some $20,000, so that at the present time the assets of the college are about $250,000, and the annual income about $20,000.

The last event in the history of Victoria University is a result of Methodist Union. In 1857 the Methodist Episcopal Church in Canada established the Belleville Seminary, which, in 1857, was enlarged to Albert College, and in 1871

endowed with a charter conferring full university powers. In 1884, the year of the consummation of the Methodist Union, the number of graduates in the various faculties had reached a hundred, and the institution was doing excellent college work in the bachelor of arts curriculum. This work, with a member of the staff, the Rev. Dr. Badgley, and the university functions, were transferred to Victoria University, strengthening its influence, and centering the entire interest of the new Church in Ontario and Quebec in the one university.

In summing up the work of fifty years, thirty-five under the presidency of Dr. Nelles, we find that in our institution nearly five thousand students have been educated, eighteen hundred of whom have graduated in arts, medicine, law, divinity, or science, many of these taking degrees in two or more faculties. The present staff numbers nine professors in arts, five in theology, two strong faculties in medicine, one in Toronto and the other in Montreal, and an able board of examiners in law. The roll of students last year numbered four hundred and forty-nine, and the graduates in all the faculties one hundred and six, including five honorary degrees.

Our limited space prevents more than reference to the growth of college societies, periodicals, and other accompaniments of a vigorous college life. The college never was more thoroughly efficient in all its departments, and its steady growth promises for it a future of assured success and blessing to the country.

CHAPTER XV.

GOUVERNEUR WESLEYAN SEMINARY.

BY A. W. CUMMINGS, D.D., LL.D.

THE Black River (now Northern New York) Conference was formed from the Oneida in 1836. Its first care was to provide a seminary of learning for its youth. To a convention of the Potsdam District, called in the spring of 1837 by its presiding elder, Rev. John Loveys, Rev. Reuben Reynolds, in charge of the Gouverneur Circuit, reported, that from various interviews with leading citizens of Gouverneur, and with trustees of the institution, he thought that the high school there could, on favorable terms, be secured to the Methodist Episcopal Church. It was well located on the park, in the center of the village, had a good brick building—a center with two wings—all two stories high. The proposition to receive this school, if tendered, was favored by the convention. The people of Gouverneur were refined, moral, and cultivated. There were no Methodists in the village, but they were numerous in the country around. The tender of the school in due time was made to a committee empowered to act for the Church within the Potsdam District. The contract was soon closed, and the school became the property of the Methodist Episcopal Church. The preachers of the district made an active canvass for students, that an impressive opening might be made.

Rev. Jesse T. Peck, then in the fifth year of his ministry, was made the principal of the school, which, by a subsequent act of the Legislature, became Gouverneur Wesleyan Semi-

nary. Mr. Peck was chosen because of his known energy and ability, and especially as it was thought that he, more easily than any other available person, could meet the anticipated opposition from friends of the Cazenovia Seminary in the Conference. Dr. George Peck was then the principal at Cazenovia. Rev. Stephen Allen, A.B., (now Dr. Allen, of the Maine Conference) and Miss Adelaide Sturtevant were the other teachers. The school opened in August, 1837, with a large attendance of students, male and female. To the Conference, that met a little later in the month, at Potsdam, a most cheering report was made of the successful opening. Not without some doubt as to the wisdom of establishing a Conference seminary at a point so remote from the center, the Conference took the school under its official patronage. Before the first term closed the attendance of students was so large that another teacher was required. A. W. Cummings, who at the Conference in August had been received on trial and appointed pastor of the Methodist Episcopal Church at Martinsburg, the county seat of Lewis, and who was expected to continue his services as the principal of the Collinsville Institute in the same county, was chosen teacher of mathematics in the new seminary. Upon the recommendation of his presiding elder, Rev. George Gary, Mr. Cummings was released from his pastoral work by Bishop Hedding, and appointed to the seminary.

The opening of this school constituted an era in Northern New York Methodism. Having a Methodist school at their doors, many families, who would scarcely have thought of sending their children a hundred miles to Cazenovia, and probably would not have sent them to a school of one of the rival Churches, sent them to Gouverneur. During the first

term more than one hundred pupils were enrolled in the various classes.

The spirit of revival came upon the seminary. Many of the students were truly pious when they entered; most of those not so were during that revival brought to the Saviour. The writer spent seven years in that school. Nearly fifty years have passed since his entrance there, but the events of that revival winter were so daguerreotyped upon his heart that time will never efface them. The school was full, but there was no diminution, as some feared there would be, in the attendance at the noble Cazenovia Seminary. The educational work at Gouverneur was nearly a clear gain. Before the days of railroads students rarely went over fifty miles from home to school. A circle with a radius of fifty miles encircled the homes of most pupils in any of the schools. Hence the wisdom of the prudent multiplication of Methodist schools. How wonderful was the influence of our early schools at Cazenovia, Wilbraham, Kent's Hill, Lima, and Amenia upon the Church and ministry of Methodism! When in 1818 Wilbur Fisk entered the Methodist ministry the Church had not a half-dozen regular graduates in its ministry. Now what an army of scholars! The first year of the seminary closed with two hundred and fifty-two students enrolled. During the next year Mr. Allen retired from the faculty, and Erastus Wentworth, A.B., while principal of the Lowville Academy, in Lewis County, N. Y., was chosen to fill his place. Miss Sturtevant also retired, and was succeeded by Miss Lydia Fisk. The last hours of the year 1838 were spent by the teachers and students at the seminary chapel in the services of a watch-night. It was the last time the chapel was used. From the opening of the seminary under Methodist auspices, it had been occupied

for all religious services of the school and church in Gouverneur. It was a large well-arranged audience room in the center of the main building.

On the evening of January 1, 1839, Mr. and Mrs. Peck, Professor Wentworth, and the lady teachers were spending a social evening, by invitation, at the home of Mr. Cummings. At about 11 o'clock P.M., while at the supper table, an alarm of fire was heard. Rushing to the window that opened toward the seminary, but a few yards away, flames were seen bursting from the windows of a student's room in the west wing of the building. The rapid ringing of the school-bell soon brought to the scene of disaster most of the male citizens of the village. The night was intensely cold, and, with no appliances for extinguishing the fire, the teachers, students, and village people present could only fold their arms, and calmly await the complete demolition of the edifice around which so many hopes clustered. While all in silence were thinking, What next? in thrilling tones Mr. Peck announced the school would be resumed at the close of the holidays and be continued as usual. To all this was a most cheering announcement, and each probably thought, How and where? There was a general desire for the continuance of the school at Gouverneur. The citizens made liberal personal subscriptions, and at a called town meeting voted to raise $2,000 to aid in rebuilding. Mr. Peck at once visited Ogdensburg and other towns in St. Lawrence and Jefferson Counties soliciting aid to rebuild. The response, for those early days of poverty, was most generous.

In Ogdensburg resided two very worthy and somewhat wealthy gentlemen, both, at the time, candidates for nomination, by a convention soon to assemble, to seats in Congress. Mr. Peck first called upon the Hon. Judge Fine, reputed to

be a liberal and noble Christian gentleman. He surprised Mr. Peck with a cheerful subscription of $200. He next visited the rival for Congressional honors, the Hon. Henry Van Rensselaer, who, without a moment's hesitation, wrote his name for $400. Others in Ogdensburg gave smaller, yet liberal, sums, amounting to over $1,100. Other places gave generous encouragement. Thus assured, the trustees determined to proceed in the preparation to erect a new building. Mr. Cummings was excused from school duties, and detailed to secure the material, that the construction might begin as soon as the weather of spring would permit. As his duties would require the service of a horse and sleigh in winter, and a buggy in summer, his salary was raised to $400 per annum. This was more than would have been his Disciplinary allowance in pastoral work. Time was too precious, and the necessities of the case too urgent, to allow of the delay of making brick in the spring. The students then in school would submit to the inconvenience of the extemporized school-rooms to the end of the school year, but they would not return for the next year unless better accommodations were provided. Building could not, in that boreal climate, begin earlier than May. The building must be ready for occupancy by September 1. Brick could not be made in time for this. A frame building was not thought of; a stone edifice was determined upon. A large mass of red sandstone was known to exist about five miles distant, in a forest of heavy timber. This quarry had never been opened. On the first day of February, 1839, before it was fairly light, Mr. Cummings was moving in his sleigh toward the stone quarry. On his way he secured the company and aid of all the men he could in opening the new quarry. The stone was found in a ledge

varying from twenty to forty feet high, surmounted by banks of snow and earth four or five feet deep. Snow upon the level was from three to four feet deep. A point of easy approach with teams was selected, and two or three rods square denuded of snow and ice. Protected by an early snow, the ground was not very deeply frozen. Stone was found in abundance, of good quality. The work of the day was experimental, and considerably shook the faith of some, who had very confidently affirmed that stone, in that climate, could not be quarried in winter without great expense. The work went on until a few cords of stone were ready for the teams. A favorable contract was then made for the delivery on the building lot of the stone required to erect a seminary edifice three stories high, sixty-four by forty-four feet on the ground.

The securing of the stone on reasonable terms was regarded as a favorable start in the rebuilding. A contract was closed for the construction of the walls, plastering and other work, including the material. All parts of the edifice being provided for, Mr. Cummings gave his attention to increasing the subscriptions so encouragingly opened by Mr. Peck. For those days, and the circumstances of the country, the response to the call for help was liberal and generous. There were then no railroads in that region. The surplus of the farm must be conveyed a long distance on a sleigh in winter, or wagon in summer, to market, and then sold at a low price. The people handled but little money. When the school year closed, in July, the new edifice was in such a stage of progress that all felt that it would be ready for the opening in September. The new building, very commodious, and adapted to the wants of a large school, having in it no dormitories, was dedicated before the new school year began.

The term opened prosperously, with the same teachers, except that Miss Frances A. Wentworth took the position at the head of the female department, vacated by Miss Fisk. Before the year closed Mr. Peck accepted the charge of the Troy Conference Academy, at West Poultney, Vermont. His removal was generally regretted by the friends of the Gouverneur Seminary. Without superior educational advantages or attainments, by hard study and untiring devotion to any work assigned him by the Church, he always achieved at least average success. Mr. Wentworth, within a few months, joined Mr. Peck in his new field of labor. Rev. L. L. Knox, A.M., succeeded Mr. Peck as principal, and Rev. Edward Bannister, A.M., took the position of Mr. Wentworth in the school. These were both *alumni* of the Wesleyan University, of fine scholarship, and in all other respects well adapted to the offices they filled. At the opening of the school year for 1841 Miss Ann E. Bowen, daughter of the late distinguished Dr. Elias Bowen, became preceptress. Miss Bowen, at the end of the winter term, became the wife of Mr. Knox, and they both withdrew from the school at the close of the year 1842.

Mr. Knox was transferred to the Oneida Conference, and rendered good service in pastoral work for several years. He was for a time principal of the East Maine Conference Seminary, then served for some years as professor in Lawrence University, Wisconsin. The school year for 1842 opened with Rev. A. W. Cummings, A.M., as principal; Rev. Edward Bannister, A.M., teacher of languages and natural science; Mr. H. D. Laudy, A.M., French and drawing; Mrs. Laudy, teacher of music and painting; and Miss Elizabeth Mannering was the preceptress. She was a highly accomplished Christian lady, and filled her position most satisfactorily.

At the close of the winter term the public exercises of the usual exhibition were concluded by the performance of the marriage ceremony by the principal, and Mr. Bannister and Miss Mannering became husband and wife. They traveled life's journey together for about thirty years, he first reaching the end. Dr. Bannister was a man of estimable character, and died in California, while president of the University of the Pacific. A similar service closed the public exercises of a year previous. Mr. Knox and Miss Bowen were then the parties, and Mr. Cummings the celebrant. This school year closed prosperously. The attendance of students was very large, and the revival that had distinguished each winter was enjoyed during the winter of 1842–'43. Mr. and Mrs. Bannister retired at the close, and he became pastor of the Methodist Episcopal Church at Ogdensburg.

The school year of 1843 opened with a large attendance of students, indeed as full as was desirable. The faculty consisted of Rev. A. W. Cummings, A.M., principal, mental and moral sciences; Sanford Halbert, A.M., mathematics; Caleb S. Sanford, A.M., ancient languages; Hyacinthe D. Laudy, A.M., French and drawing; Mrs. H. D. Laudy, music, piano; Miss Charity A. Ingerson, preceptress; Miss Ann E. Horr, primary class.

The preceding year was filled with afflictions to the principal. The first great sorrow of his life was the death of a little son, an only child, of great promise, not quite four years of age. Next came the death of his pious mother, followed by the death of his wife, who had been the companion of his school-boy days, his youthful associate in the Sabbath-school and in the church, and who for six years, as his betrothed, had patiently waited the arrival of full manhood and the consummation of his plans of education for the

fruition of their hopes. Forty years of busy life, in various portions of America, and in various fields of active employments, have never fully dispelled the clouds that then overshadowed him. His first marriage was purely an impulse of the heart. In his subsequent the affections were more under the control of judgment. In both, safe results were attained.

The school year of 1844–'45 opened in September with the same teachers as the former year, except that Principal Cummings entered upon pastoral work in the Black River Conference, and Rev. John W. Armstrong took his place in the seminary. Mr. Armstrong held the principalship for five years; he then spent a few years in pastoral work, afterward taught in several schools, and died while principal of the normal school at Fredonia, N. Y., in 1878, at the age of sixty-five years. Dr. Armstrong was succeeded by Prof. William W. Clark, a graduate from the Wesleyan University in the class of 1848, who had rendered two years of good service in the seminary as professor of mathematics. He was principal three years, and at the same time filled the chair of ancient languages. In 1853 he accepted a professorship in the Genesee Wesleyan Seminary, where he continued about ten years, including one in Genesee College. He resigned his professorship in bad health, and died in Rochester, N. Y., in 1869.

Rev. Eli C. Bruce, A.M., a graduate of the Wesleyan University, became principal of the seminary in 1853, as the successor to Prof. William W. Clark. Mr. Bruce had had several years experience in the ministry as a member of the Black River Conference, including two years that he served as principal of the Red Creek Union Academy, N. Y. He took high position at once as a good scholar, discreet mana-

ger of students, and as a successful teacher. His associates in the work of instruction were Professors Samuel D. Barr for three years, teaching mathematics and natural science; then, in the same branches, Professor Charles W. McCarty, Rev. Andrew Roe, three years. A part of this time Albert E. Corse taught the common and higher English branches.

During the first year of Professor Bruce's principalship Miss Cordelia M. Ingerson, who in 1839 entered the seminary as a student, with a brother and three sisters, filled with ability the office of preceptress. Miss Angeline Munson followed her for two years, then Miss Louise Payne for one year. The next two years Miss Julia Runyon filled the office, and was succeeded during the last of Mr. Bruce's seven years as principal, by Miss Julia A. Wilson. Miss Malona M. Smith taught writing, drawing, painting, and book-keeping. Rev. Andrew Roe, A.M., was graduated from the Wesleyan University in the class of 1837. At the opening of the fall term of that year he entered the seminary as the professor of mathematics and natural science. In 1858 Miss Julia A. Wilson became preceptress, and Mrs. Professor Roe teacher of English literature, and assistant in Latin. In 1860 Dr. Bruce entered again the pastorate, and Professor Roe was called to the principalship. Rev. Melville D. Kinney, A.B., Rev. Otis S. Graves, and Miss Susan S. Thomas, at the same date, became teachers. The fall term under the new administration opened very prosperously with a large number of students. A new and complete graduating course was instituted for such as would not enter college. In this course Miss Lucy A. Van Duzee has the honor of being the first graduate. During Mr. Roe's first year as principal three hundred and ten students were enrolled. The next summer extensive repairs were made upon the old stone

building erected in 1839, under the superintendence of Dr. A. W. Cummings. The chapel was replastered and painted; and a primary room, with improved seats, was fitted up in the seminary building.

At the opening of the fall term of 1861 William Osband, A.B., succeeded Mr. Kinney, and his accomplished wife became preceptress. They were graduates of Genesee College. They continued three years in the seminary with increasing success. During Mr. Roe's administration valuable additions were made to the library and apparatus. He resigned at the close of the school year in 1863. Rev. G. G. Dains, A.M., was the next principal and the last while the school remained at Gouverneur. The history of this school under its new name, and at its new home, is condensed from the educational number of the "Northern Christian Advocate" of December, 1883. Before inviting attention to the brief chapter upon Ives Seminary, some few of the students at Gouverneur are introduced as witnesses to the good work there accomplished.

THE STUDENTS

of the Gouverneur Wesleyan Seminary were mostly the children of the prosperous farmers scattered over those five dairy counties, St. Lawrence, Franklin, Clinton, Jefferson, and Lewis, in New York, and the province of Ontario, in Canada. The boys had been inured to labor on the farms, and the young ladies had been the aids to their mothers in domestic cares and labors. When the opportunity came to spend a few terms or years in a higher institution of learning they improved it, not merely in acquiring the accomplishments to shine in the drawing-room, and to be leaders in fashionable circles, but to secure the preparations of heart and mind for

life's duties. Very many of the young men found it necessary to supplement the aid received from home in paying their expenses, by the rewards of their own labors through the long vacation as teachers or in other employments. The energy and health developed by such activities and self-reliances generally bore fruit in after life.

Looking over the list of students for two years, unfortunately the only catalogues of the Gouverneur Seminary which have survived the changes and removals of the more than forty years since I left Gouverneur, I am almost ready to accept as true a remark in a letter recently received from one of the students of those early years, given as a proverb, "It is unfortunate for a boy in this country to be born of rich parents." William Bourne, Walter B. Allen, George Seymour attained high position and wealth as merchants in their native county, St. Lawrence; Charles Cone, as a railroad man, in Chicago; Charles Parsons, as a banker, in Western New York. Levi Parsons died early in St. Louis, Mo., but he lived long enough to demonstrate his capabilities for success and the yearnings of his heart for a life of usefulness. From the class of young men in the Sunday-school of one of the large Presbyterian churches, he became one of the leaders in a colony, who formed a new and useful church in that great city. Charles Graves became prominent in the ministry of the Baptist Church, Levi W. Norton and Bradley Phillips in the Presbyterian Church. In the ministry of Methodism the following rendered at least good average service: William Peck, brother of the Bishop; Adam C. Green, Isaac Sprague, Morenus Thrasher, Justin T. Alden, G. W. Plank, A. O. Wightman, A. S. Wightman, E. G. Derby, Otis M. Legate, Samuel W. Bowdish and two brothers. Jas. A. Dean was graduated from the Wesleyan University,

and became prominent in Methodism as a teacher, preacher, and author. John B. Cocagne (Cokine) served as missionary to the French population of New York and of other cities. He was lost at sea on a voyage to his native France. Stillman Dean became distinguished as a physician and author. Edward Crary, George Morris, Charles Rich, Dexter R. Wright, W. H. Wallace, B. H. Vary, David A. Stewart, Frederick Bissell, Chancey Smith, all made good records at the bar, and several of them upon the bench of New York, and in other States. Charles T. Pooler became widely known as an author and distinguished teacher. A. J. Conant, A.M., the sixth in the line of descent from Roger Conant, the first governor of the Massachusetts colony settled at Salem, on the completion of his academic studies in the seminary devoted himself to art studies in New York city for twelve years. In the successful practice of his chosen profession he spent twenty-five years in St. Louis, Mo. He devoted much time and money to the study of the antiquities of the Mississippi Valley. One of his papers upon that subject was published in several of the languages of Europe by learned societies of the continent. In 1879 he published an embellished 8vo. volume, "Foot-Prints of Vanished Races in the Mississippi Valley." His home is now in New York.

The young ladies of the few first years of Gouverneur Seminary, with changed names, mostly became lost to the ken of their former teacher. Miss Mary Alexander, the daughter of one of the best friends of the seminary, became the wife of Dr. E. Wentworth, and died at Carlisle, Pa. Miss Charity A. Ingerson was long preceptress at Gouverneur and in other schools. She is now the wife of David A. Stewart, and resides at Minneapolis, Minn. Her sister, Cordelia, also preceptress at Gouverneur, has for many years been

the useful wife of the Presbyterian pastor at Camden, N. Y. Miss Florilla Alexander founded and controlled, to the time of her death, a ladies' seminary in Lebanon, Illinois. She was the wife of Dr. Cummings, president of M'Kendree College. She died in 1852. A memoir of her was published by the Southern Methodist Publishing House, under the title, "The Hidden Life Exemplified." Rev. Dr. Bruce makes honorable mention of Alborn M. Fradenburg, Charles H. Guile, W. F. Ball, E. G. M. Hall, E. S. Cheeseman, as able and useful ministers. Virgil C. Hart is well known as missionary to China. W. A. Brownell, Ph.D., stands high as a teacher. Hon. N. M. Curtis, Harlow Goddard, and T. W. Osborn distinguished themselves in the Union army, as well as in civil life. Miss Malona M. Smith was an able teacher of painting in the seminary. Miss Mary E. Walling was a foreign missionary of the Baptist Church. Professor Roe mentions E. Horr, D.D., Rev. J. H. Merritt, Rev. H. W. Coyden, of the Presbyterian Church; Rev. J. S. Blanton, of the Baptist Church; Rev. S. N. Rulison, of the Episcopal Church; Dr. O. H. Blanton and Dr. C. M. Wilson, as having been leading students during his administration. Northern New York and the world owes much to the Gouverneur Wesleyan Seminary.

CHAPTER XVI.

IVES SEMINARY.*

IVES SEMINARY, of the Northern New York Conference, located at Antwerp, Jefferson Co., N. Y., is the connectional school of the Conference, bearing the same relation to it that Cazenovia Seminary does to the Central New York Conference, or Lima Seminary to the Genesee Conference. It is the outgrowth of Gouverneur Wesleyan Seminary, and to see its historical connection therewith we must go back to the year 1837, when the Black River Conference took the Grammar School of Gouverneur under its patronage as their Conference Seminary, with Rev. Jesse T. Peck, afterward Bishop, recently deceased, as the first principal. This seminary remained under the patronage of the Methodist Episcopal Church until 1869, at which time the building and facilities being deemed inadequate to the wants of the institution, it was transferred to Antwerp, with the acquiescence of the *alumni*. The following persons were principals of the seminary while at Gouverneur:

Rev. Jesse T. Peck (elected Bishop in 1872), 1837–1840; Rev. L. L. Knox, 1840–1842; Rev. Anson W. Cummings, 1842–1844; Rev. J. W. Armstrong, 1844–1850; Professor William W. Clark, 1850–1853; Rev. E. C. Bruce, 1853–1860; Rev. A. Roe, 1860–1863; Rev. G. G. Dains, 1863–1868.

With such a succession of eminent drincipals the institution acquired an excellent and enviable reputation, and many an *alumnus* of prominence and influence in different parts

* From the "Northern Christian Advocate."

of our great country looks back with profound satisfaction to the days spent within the walls of the old Conference Seminary at Gouverneur.

In the year 1868, under the administration of Rev. Lemuel Clark, presiding elder of Ogdensburg District, who acted in behalf of the Conference, upon conditions submitted by Dr. I. S. Bingham to the stockholders of the Antwerp Liberal Literary Institute, July 25, and by them accepted, their very substantial stone building, one hundred and five by fifty feet, and three stories high, with its ample grounds and appurtenances, valued at $17,500, were made a gift in perpetuity to the Conference upon the simple condition that they maintain a school of academic grade; and at the next session of the Legislature the name was changed to the Black River Conference Seminary.

In the fall of 1868 the Black River Conference Seminary was opened in its new location at Antwerp, with Professor G. G. Dains as its principal. In 1870, under the supervision of Rev. Lemuel Clark, the new and beautiful boarding and ladies' hall, seventy-two by forty-three feet, four stories high, was commenced, and at length completed, costing $14,000. Thus it will be seen the seminary has buildings not only imposing in appearance, but abundantly large to afford accommodations and facilities for a first-class Conference seminary. This noble property, as it stands to-day, with its apparatus and furniture, is worth, at a moderate estimate, $40,000.

The principals who have presided over the seminary since its location at Antwerp are as follows: Rev. G. G. Dains, 1868–1869; Rev. E. C. Bruce, 1869–1871; Professor S. M. Coon, 1871–1872; Professor J. R. Gordon, 1872–1873; Rev. G. G. Dains, 1873–1875; Rev. M. A. Veeder, 1875–1878; Rev. G. G. Dains, 1878–1880; Rev. C. E. Hawkins, 1880–1885.

In the spring of 1873 the trustees, impressed with the importance of placing the seminary upon a sound financial basis, gathered a meeting of the chief citizens of Antwerp, together with a number of the preachers, which continued two days, and to which they had invited the late Rev. E. O. Haven, D.D., then secretary of the Board of Education of the Methodist Episcopal Church. As a result of their deliberations it was resolved to raise a fund of at least $30,000—a portion of which should be used to pay the debt of the school and the balance to be invested as a permanent fund for its support. Hon. W. Ives, of Watertown, N. Y., promptly headed the subscription with $8,000, and the trustees and citizens of Antwerp about $2,000 more.

At the Northern New York Conference, just at hand, this action was heartily indorsed, and the Rev. E. E. Kellogg (recently deceased) was put into the field as agent to raise the money, the subscriptions to become binding when the sum of $20,000 was reached. For two years he labored faithfully in this work, obtaining in all about $26,000. At the Conference in 1875 a desperate effort was made to push the amount up to $30,000, and, from motives of economy, the agent was discontinued. Meantime the actual liabilities of the seminary had accumulated until they reached the sum of $14,000, leaving a balance for endowment, after all debts were paid, as it would appear, of $16,000. It should be stated, however, that a pending subscription of $2,000 was never secured; that the remaining $14,000 was in pledges of the preachers and people, quite a portion of which, in view of the financial pressure which rested upon the country, together with other causes which might be named, was never realized.

From this frank statement of facts, by one who has had

ample but painful opportunity to know, it will appear that what was meant to be an endowment fund of $12,000 or $14,000 has actually been consumed in meeting the running expenses of the seminary, so that now we have not a dollar of endowment. It is not known, however, but by few, that over and above all his former gifts, the Hon. W. Ives paid last year (with the aid of three or four other trustees, who gave about $350) the sum of between $3,000 and $4,000 to liquidate the last dollar of indebtedness upon our Conference Seminary.

It is proper to state that the name, "Ives Seminary," was given to the institution in 1873, when, on account of State legislation, it became necessary to sever its connection with the Conference to secure the aid which the State bestows upon schools of academic grade from the Regents' funds, and also in honor of the man who has given so many thousand dollars for its support. The seminary now, and for the last three years, has been placed by the trustees and the Conference under the able management of Rev. C. E. Hawkins, through whose persevering and encouraging efforts the school has been carried along free of any debt, and is having a larger number of scholars and a greater degree of prosperity than ever before. The tide evidently is turning in favor of Christian schools, and the people show an increasing desire to send their sons and daughters to our Conference Seminary.

The faculty for 1885 were: Rev. James E. Ensign, A.M., principal; Mrs. J. E. Ensign, B.P., preceptress; Rev. George E. Hutchings, A.M., Prof. Charles L. Williams, Prof. Charles W. Smith, Miss Emilie Benner, Miss Lucy M. Wiggins, Mrs. Annis Sterling Hall, Frank L. Mead, I. E. Marsh, C. W. Smith, and Miss Anna L. Johnson, instructors.

CHAPTER XVII.

PENNINGTON SEMINARY.

BY THOMAS HANLON, D.D.

WHILE the New Jersey Conference was yet a part of the Philadelphia, that Conference resolved to found a Conference Seminary, and raised a committee to ask for contributions and fix upon a location. Pemberton and Pennington both took a lively interest in securing the new seminary. While this question was pending New Jersey Conference was set off from the Philadelphia, in 1837.

When New Jersey Conference was only two years old, mainly through the efforts of Rev. John K. Shaw, an itinerant minister of precious memory, and Rev. Henry Baker, a local preacher of spotless character, still living in Pennington, it was determined to locate a seminary in Pennington, New Jersey.

Early in the month of May, 1839, the corner-stone was laid, Bishops Hedding and Waugh officiating. Bishop Hedding made the principal address, which is remembered at this date, by those who heard it, as a very able effort, showing education to be one of the good and perfect gifts of God, and that it should always be under religious control.

In the spring of 1840 the seminary was opened. Howard Bishop, a graduate of Rutgers College, New Jersey, eminent both for piety and learning, took charge, temporarily, of the school until a principal was elected. He was a man of rare qualifications for his work. He was a born teacher. He

died early, but the sweet fragrance of his saintly life still lingers as a rich benediction to the school.

In the autumn of 1840 Edward Cook, D.D., was elected the first principal of Pennington Seminary. Dr. Cook was born in New Hampshire, in 1812, and was graduated at Wesleyan University in 1838. He remained at the head of the school for seven years. His administration was very successful; he was especially fortunate in having associated with him Howard Bishop, already named. Dr. Cook was sprightly, very alert, genial, and firm in discipline, a good teacher, an able preacher, and a good business manager. In 1847 Dr. Cook was succeeded by Stephen M. Vail, D.D., who afterward became the first professor of Hebrew in our first Theological Seminary at Concord, New Hampshire. Dr. Vail was born in the State of New York, in 1818, was graduated at Bowdoin College in 1838, and at the Union Theological Seminary, New York city, in 1842. He entered the New York Conference, and remained in the pastoral work until called to the presidency of Pennington Seminary, where he remained only two years, when, at the urgent solicitation of that great man of God, Dr. Dempster, the founder of our theological schools, he entered upon his work as teacher of Hebrew at our Biblical Institute at Concord, where he remained nineteen years. Dr. Vail was a scholarly and genial man, much beloved and respected as the head of the school. He was succeeded, in 1849, by J. Townley Crane, D.D., who was born in New Jersey in 1819, and was graduated at Princeton College in 1843. He was engaged in the pastoral work as a member of New Jersey Conference when elected principal of Pennington Seminary. The first marked feature of Dr. Crane's administration was the purchase of the seminary from the stockholders. This purchase by the Conference

was made about 1850. Up to that date the school buildings were owned by stockholders, but the New Jersey Conference had charge of the school. In 1853, under Dr. Crane, and mainly by his energy, a large addition was built for the accommodation of lady students. Previously the school had been exclusively for boys. The addition was completed with great dispatch, and opened in the winter of that year for lady pupils. The number entering was large, almost filling the new building. In 1852 the Alpha Omega Society was organized, and a beautiful hall for this was erected. This is the oldest of the three literary societies of the seminary, and it has had a very vigorous history. Thus it will be seen that the seminary, during Dr. Crane's administration, passed through two important epochs, namely, the purchase of the property by the New Jersey Conference and the addition of the female department. Dr. Crane gave nine of the best and most effective years of his busy and useful life to this institution. He was an able preacher, temperance lecturer, teacher, and author. His manner was most agreeable, his life full of sunshine and good cheer.

In 1858 Dr. Crane re-entered the pastoral work, and Isaac W. Wiley, M.D., afterward Bishop of the Methodist Episcopal Church, was elected president of the seminary. Dr. Wiley brought with him a great deal of prestige; he had been missionary to China; he ranked high as a preacher, and as such was already widely known. The patronage of the seminary was at once unusually large, even beyond the capacity of the buildings. The Callilogian and Philomathean Societies were founded during this administration. In 1863, owing in part to bad health, Dr. Wiley, to the great regret of the friends and patrons of the school, resigned the presidency and returned to pastoral work. He was born in

Pennsylvania in 1825, was graduated in medicine in 1846, and went as missionary to China in 1850, where he spent four years. He was elected president of Pennington Seminary in 1858, to the editorship of the "Ladies' Repository" in 1864, and to the episcopacy in 1872. In this last high office he served the Church laboriously for over twelve years, when, in China, he fell asleep in Jesus. There, in our beautiful mission cemetery, his body rests beside the remains of his first wife, awaiting the resurrection of the just.

In 1863 Rev. D. C. Knowles, A.M., was placed at the head of the institution, where he remained for four years, when he entered pastoral work.

Thomas Hanlon, D.D., was called to the presidency in 1867. During the centennial year of American Methodism, 1866, efforts were made to raise funds for enlarging the school buildings. These efforts justified the trustees in building a chapel and in adding a wing on the west of the school edifice. This wing was one hundred feet long, forty feet wide, and four stories high, and was exclusively devoted to the accommodation of a ladies' department. A large increase of students resulted from these improvements. Dr. Hanlon remained at the head of the school six years, when he resigned to gratify his yearning desire for the pastoral work, to which he had formerly given fifteen years of active service. He was succeeded in the presidency of the seminary by Rev. Joseph A. Dilks, a native of New Jersey, and an *alumnus* of Wesleyan University. Mr. Dilks had, for the three preceding years, been vice-president of the institution. He was an able teacher, a good scholar. He entered active work in the New Jersey Conference in 1876.

Dr. Hanlon was now recalled to the seminary. He was born in New York city in 1832, entered the New Jersey

Conference in 1853, was graduated at Princeton College in 1863, returned to the charge of the seminary in 1876, where he continues to the present, having rendered sixteen years of service. During his present incumbency many valuable improvements have been made. Mansard stories have been added to the middle section and to the east wing of the edifice, giving it a far more symmetrical and imposing architectural appearance. New and beautiful halls have been built for the Philomathean and Callilogian literary societies. Water, hot and cold, has been introduced into all parts of the buildings, furnishing bath-rooms and other conveniences demanded by modern taste. All the buildings are now heated with steam and lighted with gas, and their exterior and interior appearance much improved. Gymnasiums have been built and fully equipped for the ladies and gentlemen. The most perfect sanitary arrangements, both for the health and comfort of the students, have been made.

A complete commercial college has been added to the already numerous courses of instruction. Within the year $25,000 have been spent in making these great improvements. In fact the seminary, in all its conveniences and comforts, has been made all that its friends and patrons could desire. For these reasons, as well as for its high character as a school of intense religious life and sound learning, the prospects of the seminary were never so bright as now. All we can ask for now, more than we have, is that some good friend of Christian learning will give us an ample endowment. This we hope to have in the near future.

One of the striking features of Pennington Seminary has been its intense religious life. No Conference seminary has better fulfilled the design of its founders, which was that it might promote sound learning and deep piety in its pu-

pils. There has not been a year in its history in which there has not been a religious revival of more or less power. This valuable fact in the history of the seminary is to be accounted for in part by another striking fact, namely, that from the first it has, in a remarkable degree, been a school of the prophets. The records will show that in forty-seven years of the seminary history, there have been enrolled as students at least six hundred young men and ladies who have entered the Gospel ministry or foreign mission fields. At this writing we have *alumni* in Bulgaria, India, Japan, Africa, and South America. And for many years, Mrs. Dr. Baldwin, now of Boston, Mass., did distinguished mission work in China. The number of students preparing for the ministry and foreign mission work is constantly increasing. We have forty-three such enrolled at present, about twenty-five per cent. of the whole number now in attendance. Of these forty-three students about one fourth expect to enter some foreign mission field. In our own country our *alumni* in this holy calling are numerous and widely scattered. One third of the ministers of the New Jersey Conference are *alumni* of Pennington. Many of them are in the Philadelphia Conference, and a few of them scattered throughout all the Conferences. There is not a territory that has not some of our students in the work of teaching or preaching. Thus it will be seen that Pennington Seminary has had an intense religious life.

We cannot, in this brief article, even name all our distinguished *alumni;* I will name those especially whom I personally know, remarking that any omissions I may make will be due to my limited knowledge of the earlier *alumni*, and to the fact of limited space allowed me for this article. J. M. Buckley, D.D., LL.D., now editor of "The Christian Advocate," is a distinguished journalist, writer, lecturer, preacher,

and debater. He was born in New Jersey about 1837, educated at Pennington Seminary and Wesleyan University, and studied theology at Exeter, N. H. He joined the New Hampshire Conference in 1858, and has served as pastor some churches in New Hampshire, Detroit, New York, and New York East Conferences. He was elected editor of "The Christian Advocate" in 1880, and re-elected in 1884. He has shown himself to be as able on the editorial staff as he was in the pastorate. Professor Borden P. Bowne, now of the Boston University, is a very distinguished scholar. He ranks among the first metaphysicians in this or any other country. He is also the distinguished author of "Philosophy of Herbert Spencer," "Studies in Theism," "Metaphysics," and "Introduction to Psychological Theory." He is a native of New Jersey, was graduated at Pennington Seminary in 1866, and at New York University in 1871, studied in Germany two years, and was elected to his present chair in Boston University in 1876. J. A. Lippincott, now chancellor of the Kansas State University, was born in New Jersey and educated at Pennington Seminary and Dickinson College. He served a few years in the pastoral work as a member of the Newark and Central Pennsylvania Conferences. The most of his life has been spent in teaching. He has taught in Pennington Seminary, Lippincott Collegiate Institute, Baltimore, the New Jersey State Normal and Model Schools, Dickinson College, and in Kansas State University, where for four years he has filled the office of chancellor with acceptability and usefulness. Rev. Edwin Post, A.M., Professor of Latin in De Pauw University, Indiana, where he has served for several years with marked efficiency, is an eminent Greek and Latin scholar. He is a native of New Jersey, was graduated at Pennington Seminary in 1867, and at Dickinson

College in 1871. He taught the classics at Pennington for some years with eminent efficiency.

J. T. Edwards, D.D., now president of the Chamberlain Institute and Female College, Randolph, N. Y., has long occupied a conspicuous place in the educational work of the Church. He was born in New Jersey in 1838, was graduated at Pennington Seminary in 1856, and at Wesleyan University in 1860, was teacher in Amenia Seminary, also in East Greenwich Seminary, was afterward president of the same, and in 1870 was elected president of Chamberlain Institute, where he still remains. He did distinguished service in the late civil war, both as a private and as an officer. He has served as State senator several sessions in the State of New York, and, during one session of the Legislature, was chairman of the Committee on Education.

Rev. D. C. Knowles, A.M., was born in New Jersey in 1836, was graduated at Pennington Seminary in 1860, was teacher in Troy Conference Academy, Pittsburg Female College, and Pennington Seminary, and is now the president of the New Hampshire Conference Seminary. He also served as private and officer in the Union army.

Wm. P. Headden, Ph.D., was born in New Jersey about 1850, was graduated at Pennington in 1869, and at Dickinson College in 1872. He is an eminent chemist, and has taught in the University of Pennsylvania, the Naval Academy at Annapolis, and is now professor in the Iliff University at Denver, Colorado.

Milton S. Vail, A.M., son of Stephen M. Vail, D.D., was graduated at Pennington Seminary in 1869, and at Columbia College about 1874. Mr. Vail is at the head of our school in Japan, under the presidency of Rev. Dr. Maclay. B. G. Peck was graduated at Pennington Seminary, 1879, studied

law and was admitted to the bar, but afterward accepted a responsible position under the government at the head of the Indian schools in Washington Territory. Rev. Joseph A. Dilks, A.M., already referred to, was a student in Pennington Seminary. John Russell Hanlon, A. M., now vice-principal of the seminary, is a graduate of Yale College, and doing effective work in the cause of Christian education. It will be seen from the preceding list of names that the seminary has not only directly, but indirectly, been a great power in the educational work of the Church.

Pennington Seminary is also distinguished for the eloquent preachers among her *alumni*. In this list we place the names of Alphonso Willetts, D.D., J. M. Buckley, D.D., LL.D., George W. Batchelder, A.M., Henry Baker, A.M., A. J. Palmer, A.M., J. T. Dobbins, A.M., Joseph Knowles, D.D., Robert L. Stratton, D.D., William V. Kelley, D.D., and Geo. K. Morris, D.D. These brethren, except George W. Batchelder, have been called from Conference to Conference to fill leading pulpits. Mr. Batchelder died too early to take any Conference transfers. He closed his ministry at the early age of twenty-eight. It is, perhaps, not too much to say of him, that since Summerfield he has had no superior, for his age, in the American pulpit. In form, in gesture, in countenance, in saintliness of expression bordering on the supernatural, in clear and original thought, in graceful utterance and manner, in the white-heat earnestness that constitutes the very soul of eloquence, George W. Batchelder will always, perhaps, stand alone in the memory of those who heard him.

Our seminary has long been noted for its missionary spirit. More than twenty years ago Miss Esther E. Jerman went out from us in the class of 1859. She married S. L. Bald-

win, D.D., and, with him, for many years did conspicuous missionary service in China. Since her return to our shores she has done equally effective service in her appeals to large audiences in behalf of China.

Miss Lucilla A. Green, M.D., Miss Edna Taylor, Miss Emma Knowles, Miss Mary C. Elliott; and Messrs. William Stephens, John Webb, William Bruer, and George Greening have all gone out from this seminary to India; the four gentlemen and Miss Taylor under Bishop Taylor.

Milton S. Vail and Mrs. Julia Soper entered our missionary work in Japan. William Sumner, M.D., and William P. Dodson have gone to Central Africa under Bishop Taylor. Lincoln E. Brown and Miss Laura J. Hanlon entered the work in South America, also under Bishop Taylor.

More and more the spirit of Christ is taking possession of the students, constraining them to carry the Gospel into the regions beyond.

Of the under-graduates now here eight or ten expect to enter foreign missionary work. Time, and space for this article, prevent me from mentioning the hundreds of our *alumni* who have distinguished themselves in law, medicine, and general business pursuits. We have in the present Legislature of New Jersey several of our *alumni*, namely: The Hon. Messrs. Chattle, Vanderbilt, and Cranmer in the Senate, and the Hon. Messrs. Allcott and Baird in the House of Representatives. The Hon. Robert L. Taylor, one of our *alumni*, has for years been a member of Congress in the House of Representatives, from East Tennessee.

General James T. Rusling was born in New Jersey in 1834, was graduated at Pennington in 1849, and at Dickinson in 1852. He taught in Dickinson Seminary, studied law, and was admitted to the bar in 1857. He entered the Union army as

first lieutenant in 1861, and retired from the service in 1867, as brevet brigadier-general. He was appointed United States Pension Agent for New Jersey in 1869, and held the office till it was abolished, in 1877. He has been a trustee of Dickinson College and Pennington Seminary for many years. General Rusling is a writer of considerable repute. His style is clear, racy, and scholarly. His articles in "The Christian Advocate," the "Methodist Quarterly Review," and "Harper's Magazine" have attracted much attention.

George G. Green, M.D., was a student successively at Fort Edward Institute, Pennington Seminary, and Dickinson College. He studied medicine at the University of Pennsylvania; entered upon a remarkable business career at Woodbury, N. J., in 1873. He then began to give his whole attention to the manufacture of patent medicines. In less than twelve years he has amassed a fortune of about $2,000,000.

Dr. Green is a warm friend of his *alma mater*, and one of its trustees. While a student here he founded the Philomathean Society, and was its first president. To this society he has donated a valuable library, called the George G. Green Library. In our recent improvements, costing $25,000, Dr. Green is one of our most generous benefactors.

I close this paper with one other item, and, though last mentioned, it is by no means the least of the good things to be said of Pennington Seminary. It is this: We never close the doors of the school against a worthy young man or woman seeking an education because he or she is poor. Helping this class to the great extent we have, has been a great tax on our revenue and kept us poor.

It is safe to say that in the forty-seven years of our history we have spent not less than $50,000 in helping to educate worthy young men and women. But, while we have

been kept poor, we have made the world richer by giving to it hundreds of preachers and teachers who never could have given their lives to these noble missions had not Pennington Seminary given them this timely help as they came to us from the shops and fields seeking an education. It is partly because of this fact that God has so eminently blessed us with spiritual blessings, and is now blessing us with friends of ample means, who, I believe, will yet give Pennington Seminary an ample endowment.

I here affix the names of the present board of trustees, to whom so much is due for our present greatly improved and very promising condition.

BOARD OF TRUSTEES.—President, Hon. C. E. Hendrickson, Mount Holly; secretary and treasurer, Hon. William H. Skirm, Trenton; Rev. E. H. Stokes, D.D., Ocean Grove; General Clinton B. Fisk, Seabright; Rev. D. H. Schock, Asbury Park; General J. F. Rusling, Trenton; James S. Kiger, Esq., Trenton; Rev. A. E. Ballard, Ocean Grove; Rev. J. Lewis, D.D., Burlington; Rev. W. W. Moffett, Red Bank; Rev. J. M. Buckley, D.D., LL.D., New York city; Hon. W. S. Yard, Trenton; Rev. J. B. Graw, D.D., Beverly; G. G. Green, M.D., Woodbury; J. Ronan, Esq., Trenton; C. Myers, Esq., New Brunswick.

CHAPTER XVIII.

THE SCHOOLS IN BEREA, OHIO.

BY REV. A. SCHUYLER, LL.D.

THE village of Berea, O., was organized as a community in 1836. This community was formed after the model at Jerusalem, as given in the Acts of the Apostles, where the disciples had all things common. But as the millennial age had not yet dawned, it was found that man is, by nature, both too selfish and too indolent for such experiments to succeed. After a short trial, not exceeding two years, the experiment was abandoned as impracticable. There have been four schools of higher grade in Berea — three successive, Berea Seminary, Baldwin Institute, and Baldwin University, and one, German Wallace College, which was opened a few years after Baldwin University. We propose briefly to sketch the history of Berea Seminary, Baldwin Institute, and Baldwin University, alluding only incidentally to German Wallace College.

BEREA SEMINARY.

Berea Seminary was chartered by the General Assembly of the State of Ohio in March, 1837. It was found that further legislation was needed, and the charter was amended by an act giving further rights. The charter, as amended, gave ample authority to the incorporators, twelve in number, among whom were Henry O. Sheldon, John Baldwin, Edward Thomson, and Ansel J. Pope. The property consisted of five hundred acres of land on the east branch of Rocky River, twelve miles south-west from Cleveland. The land

had one hundred and fifty acres under improvement, a good water-power, a saw-mill in operation, and a valuable stone quarry. The stock was in one thousand shares, estimated at $50 each, of which not more than ten shares could be held by the same person. The plan was to build and sustain a "working school" with the profits of the property, returning the capital to the stockholders, or affording them a safe, and at the same time a philanthropic, investment. The plan was proposed by Josiah Holbrook, who first conceived it in 1820, to start a *lyceum village*, which was to be the foster community to the seminary.

We quote from a circular, without date or signature, supposed to have been issued in 1841:

> This village is the first in the projected connected series of Lyceum Villages, forming desirable residences for the patrons of the moral and scientific enterprises of the age, and for families who wish to give a practical and business education to their children. These villages are designed especially to assist the education of teachers, promote scientific exchanges over the world, and thus encourage the study of the *works* and *word* of God, and cultivate the spirit of "peace on earth and good-will to men." It is expected that every teacher in the schools, and every scholar of sufficient age, will spend *six hours* each day at work. Boys and young men, girls and young ladies, will be suitably employed at various mechanical arts, particularly the preparation and labeling of specimens in geology, botany, natural history, etc., for sale and exchange. The wages paid is according to the amount of word *done*.

This certainly is sufficiently *naïve;* but one wonders where the time for study and recitation is to come from, to say nothing of eating and sleep, if six hours are to be spent each day at labor. We also quote from the fragment of a pamphlet issued about the same time, having neither title-

page, date, nor name of author, but which is understood to be the work of Rev. H. O. Sheldon:

The object of the establishment of the "Lyceum Village" and "Berea Seminary" is to assist in spreading knowledge and holiness over our globe; to redeem man from ignorance and vice. We live in an age unparalleled in the history of man. The elements of society are fermenting. The foundation principles, which have stood for ages, are giving way. Light is bursting upon the human intellect. Coming events, a mighty train, are casting their shadows upon us. . . .

In this eventful age the bells of duty are ringing to *action;* the tocsin calls loud upon all the civilized world to join the crusade against ignorance; while the white flag of peace is planted upon the battlements of crumbling fortresses, and promises, ere long, to wave triumphant over a regenerated world. Within the last twenty-five years the plan which we have the pleasure to present to your consideration has been in substance suggested to the minds of several persons in different circumstances, at different times, unknown to each other. Every part of this plan has, in the mean time, triumphantly stood the rigid test of experiment.

Concerning the location of Lyceum Village, I may be permitted to say, a train of remarkably striking providences singularly directed to the place. These facts have not been given to the public, but they have been given to various individuals, all of whom have expressed the highest interest at their recital. Berea (the name given to the village, as singular as its location, was providential) is sometimes called the "Lyceum Village," from its being founded by the author of the lyceum system for lyceum operations. . . .

In the system of instruction pursued at the Berea Seminary we follow nature. At the period of his birth man is entirely uneducated. He has a physical, mental, and moral nature, all requiring education. It is well-known that one part of man can be educated to the neglect of the others, which must remain comparatively feeble. I venture the assertion there is little or no valuable education but self-education.

I must not forget to say, we shall pay particular attention to female education. I believe the time has gone by when Americans believe "women have no souls," though many of them are educated much as if

they had none, but were mere humming-birds, destined to command admiration for their music or their feathers.

These extracts show the spirit of the enterprise; that it had both ideas and energy, and that it was bound to succeed. The first and only principal of Berea Seminary was Alfred Holbrook, son of Josiah Holbrook. Alfred came on horseback from Indiana. Weary and sick, he stopped at Mr. Baldwin's, where he found welcome and care. He was soon enlisted in the enterprise of Berea Seminary. He was an enthusiastic and successful teacher, and left his impress upon his students. Mr. Baldwin gave him a house as a wedding present, but, as this was not conveniently situated, he gave him another.

Berea Seminary was opened in the fall of 1840, and continued about six years, when it was suspended. Baldwin Institute was opened April 9, 1846. It was conducted largely on the normal plans for the training of teachers for their work. The attendance was large for the time, frequently exceeding one hundred, and great good was accomplished.

BALDWIN INSTITUTE.

In the spring of 1844, John Baldwin attended a quarterly meeting at Brighton, Brooklyn Circuit, Norwalk District, of which Rev. Thomas Thompson was the presiding elder. The sermon impressed Mr. Baldwin deeply, and at the close of the services he addressed Elder Thompson thus: "I have been thinking about that text and sermon, and it strikes me you ought to come to Berea, and I think you will say I am not mistaken when you do." In accordance with this invitation, Elder Thompson called on Brother Baldwin when on his way to his next quarterly meeting, which was held at

Brunswick. I quote from Elder Thompson's memorandum, which he prepared at the request of Dr. W. C. Peirce:

On arriving, I found Brother Baldwin shearing sheep, all alone in a brush pasture of some fifteen or more acres. He had his fleeces spread just where they were dropped, remarking that he believed in all God's creatures enjoying all the liberty Providence designed. He therefore, with a lump of salt, caught one where he could, stripped it of its coat, and let it go. He then said, "Seven years ago, when the community broke up, I was $4,000 in debt, and every body said, 'Baldwin is gone up;' but I took the matter in prayer to the Lord, and promised him, if he would help me out of that difficulty, I would give all but mush and potatoes to the cause. Immediately that text you preached from last Sabbath came into my mind, 'If any of you lack wisdom, let him ask of God.' I never went near constable, sheriff, or court. It is true, they got one farm from me, but I got another in its place. I stuck to my work, dug out one ton of stones after another, and paid off one ten dollars of debt after another, till they thought it best to let me alone. Now I am out of debt, and have more than I need. I want you to tell me what to do with it.' I asked him, 'What do you wish to do with it?' He replied, 'I should like to start a school to educate missionaries, and give the rest to support them in the field.' I replied, 'Give your property for general education, educate all the youth, and the Lord will make more missionaries than you can. We need a literary institute on the Reserve.'"

Mr. Baldwin acted in accordance with the suggestion of Elder Thompson, and a circular was sent out to all the presiding elders of the Conference. Four out of seven responded favorably. Elder Raymond suggested the propriety of calling a convention of the preachers of the Conference. The call was made, and more than thirty preachers were present at the convention at which the matter was discussed in all its bearings. The result is shown in the following letter, which we find in the records of Baldwin Institute:

MIDDLEBURY, *September* 24, 1844.

TO THE MINISTERS OF THE NORTH OHIO CONFERENCE:

VERY DEAR BRETHREN: Feeling that I am under very deep obligations to Almighty God for his mercies, which have followed me, through the instrumentality of the Methodist Episcopal Church, from my youth, and believing, with the venerated Wesley, that it is the Christian's duty both to get and give all he can, I have come to the conclusion to devote to the cause of religious education and the missionary enterprise a certain piece of land containing fifty acres, including grindstone quarries and water privileges, described below, on which I hereby agree to erect a building, to be of brick, seventy-two by thirty-six, the plan of said building to be furnished and site located, worth from $2,500 to $3,000, to be finished in the fall of 1845. JOHN BALDWIN.

Notwithstanding considerable opposition, the Conference accepted Mr. Baldwin's proposition. A charter was granted by the Legislature of Ohio in December, 1845. The board of trustees was organized January 21, 1846. Berea Seminary was suspended, and Baldwin Institute was opened, April 9th, with a male and female department.

The first faculty of the institute consisted of Rev. H. Dwight, A.M., principal and teacher of ancient languages and natural science; Alfred Holbrook, teacher of mathematics and English branches; Mrs. Almena M. Dwight, preceptress and teacher of French and ornamental branches; and Miss Cornelia Van Tyne, teacher of the primary department. Miss Julia Sheldon was also preceptress.

The first catalogue gives the number of students: gentlemen, sixty-one; ladies, thirty-nine; total, one hundred. Professor Dwight, the first principal, died before the close of the first year, and was succeeded by Alfred Holbrook, as acting principal. The following gentlemen have also been principals of the institute: Lorenzo Warner, M.D., Rev. O. T. Reeves, A.B., W. L. Harris, D.D., G. M. Barber, A. M.,

and Alexander Nelson, D.D. The second year of the institute the students numbered: gentlemen, one hundred and two; ladies, eighty-seven; total, one hundred and eighty-nine. For the year 1854 and 1855 the catalogue shows: gentlemen, one hundred and thirty-nine; ladies, ninety-nine; total, two hundred and thirty-eight. There have been twelve *alumni* of the institute, the first class graduating in 1850, and the last in 1855, when the institute was changed into Baldwin University.

BALDWIN UNIVERSITY.

The following statement may be found in the first annual catalogue of Baldwin University: "Considering that an institution of still higher grade, under the patronage of the Methodist Episcopal Church, was needed in the Western Reserve, the trustees, acting under the direction of the Conference, recently effected a change of charter, by which university powers were secured."

Rev. John Wheeler, D.D., was the first president of the university. He was assisted by eight professors and teachers, among whom we find Jeremiah Tingley, A.M., Rev. W. H. Barnes, A.B., G. H. Hartupee, A.B., Miss Rosanna Baldwin, A.B.

In 1858 a German department was opened, under the instruction of O. Henning, Ph.D. From 1859 this department was under the charge of Rev. Jacob Rothweiler. It grew rapidly, till, in 1853, it was organized as a separate institution, with the title of "German Wallace College," in honor of Hon. James Wallace, who donated the building occupied by the college. This college is still in a flourishing condition. It furnishes the houses occupied by the professors, controls a prosperous orphan asylum, and in 1884

finished a fine boarding-hall for students. The relation between Baldwin University and German Wallace College is very intimate—the university furnishing instruction for both institutions in mathematics and natural science, and the college in Greek, German, and French. Students in either institution are entitled to free tuition in the other. The two are virtually one.

In 1865 a College of Pharmacy was organized, in connection with the university, for the thorough preparation of druggists for their business. L. S. McCulloch, M.D., was the soul of this enterprise. He had a large establishment for the manufacturing of drugs, in which the students of pharmacy were practically trained. Dr. McCulloch's building was destroyed by fire, but the department was continued for several years and then suspended, chiefly on account of the difficulty of securing suitable instruction for the students. A Commercial Department has been sustained from the beginning.

In addition to his original grant, Mr. Baldwin paid, for many years, the salary of one of the professors. In the winter of 1867 Mr. Baldwin donated to the university forty acres of stone quarry, worth, at least, $2,000 an acre. This princely gift has placed the institution on a solid foundation —literally, has founded it upon a rock. He has also given $4,000 to the ladies' hall, and a thousand acres of land in Louisiana. Dr. Wheeler retired from the presidency in 1870, and was succeeded by Rev. W. D. Godman, D.D., under whose administration the institution prospered for five years.

In the fall of 1874 a plan was set on foot to consolidate Baldwin University with the Ohio Wesleyan University, at Delaware, Ohio, by transferring the control of Baldwin

University to the trustees of the Ohio Wesleyan University. Dr. Godman was led to favor this plan, which was strongly urged by some of the trustees of Baldwin University, among whom was Horace Benton. It was strongly opposed by Lyman Baker and other trustees. Mr. Baldwin was appealed to by both parties. Among those who advised Mr. Baldwin against the project were Rev. William Nast, D.D., president of German Wallace College, and Bishop Simpson. I quote from a letter from Bishop Simpson to Mr. Baldwin, dated November 19, 1874: "I wish to say to you: 1. That I do not wish to advise you against doing any thing for Delaware that you wish to do. I wish it all possible prosperity. 2. But I could not advise you to take property once deeded to Baldwin away from Berea, for which you had labored, and to which place people had moved and bought property, from the fact that you had founded an institution there."

Mr. Baldwin decided against the project, and the scheme failed. Dr. Godman resigned the presidency in the spring of 1875, and was succeeded by A. Schuyler, LL.D. In the last ten years an elegant stone building, worth at least $30,000, has been erected and furnished, and is now occupied by the preceptress and the lady students.

The following have been members of the faculty of the university at various periods: *Presidents:* John Wheeler, D.D., W. D. Godman, D.D., and A. Schuyler, LL.D. *Preceptresses:* Miss Emily A. Covil, Miss Rosanna Baldwin, Miss Mary A. Proctor, Mrs. W. C. Peirce, Mrs. J. Wheeler, Mrs. A. Schuyler, Miss Elizabeth Hall, Miss Angela R. Houghton, Miss Ellen H. Warner, Miss Clara Schuyler, Miss Anna M. Thomson. *Professors:* T. Tingley, A.M., W. H. Barnes, A.M., G. H. Hartupee, A.M., E. J. Cutler, M.D., W. C. Peirce, S.T.D., A. Schuyler, LL.D., J.

Rothweiler, D.D., R. B. Pope, D.D., B. J. Hoadley, A.M., P. W. Mosblech, Ph.D., M. J. Flannery, A.M., J. W. White, Ph.D., Ellen H. Warner, A.M., A. D. Knapp, A.M., E. Thomson, D.D., Maggie P. Safford, A.M., A. S. Newton, A.M., Clara E. Schuyler, A.M., C. Riemenschneider, Ph.D., D. Torbet, A.M., V. Wilker, A.M., J. Dodge, Ph.D., William Kepler, Ph.D., A. Mattison, A.M. *Fine Arts:* Miss E. A. Morrison, Miss S. P. Adams, Miss S. A. Storer, Miss C. Adams, Mrs. S. P. Barnes, Mrs. M. E. Schneir, Miss L. M. Plimpton, Mrs. L. D. Peirce, L. A. Tuttle, Miss M. M. Gardiner, Mrs. M. Flannery, F. M. Davis, Miss A. McGraugh, J. Hart, Mrs. Leonard, Miss E. Castle, J. Berr, Miss Mattie Bigelow, Miss Mary Bigelow, Mrs. N. M. Watson, Miss Cora E. Peirce, Miss Lena Davis, W. R. Grannis. *Pharmacy:* J. Wheeler, D.D., W. C. Peirce, S.T.D., E. J. Cutler, M.D., L. S. McCullough, M.D., M. V. B. Clark, M.D., Mrs. W. D. Godman, M.D., F. M. Coates, M.D., E. Thomson, D.D., D. Torbet, A.M., H. S. Frances, B.S.

The *alumni* number as follows: *In cursu:* gentlemen, one hundred and seventy-nine; ladies, one hundred and thirteen; total, two hundred and ninety-two. *In honore:* gentlemen, thirty-one; ladies, two; total, thirty-three. Total *alumni*, three hundred and twenty-five. Of the *alumni* forty are ministers, ten physicians, twenty lawyers, fifty teachers, twenty-two druggists, fifteen missionaries, one hundred and sixty-eight in business. Many students who have not graduated are now useful citizens, engaged in the activities of life. We close with a sketch of the life of the founder, Hon. John Baldwin.

John Baldwin, the honored founder of Baldwin University, was born October 13, 1799, and died December 28, 1884,

and consequently reached the ripe age of eighty-five years, two months, and fifteen days. Though for several of the last years of his life he was feeble in body, yet he retained to the last the vigor of mind which characterized his life. He had ardent impulses and a strong will. His desire for usefulness, which was the ruling passion of his life, was manifest to the day of his death. He was ambitious in two respects—to promote religion and to provide means for a higher education. These two aims he combined in one, which he styled "*Christian education.*" To the promotion of Christian education he devoted the energies of a powerful will and a long life.

Intellectually and spiritually he was a growing man to the last. His most intimate friends observed, with admiration, the increased liberality and breadth of view which he manifested during the last twenty years of his life. No doubt this personal growth was, in great measure, due to the blessing of God resting upon him as a reward of his benevolence. Father Baldwin's success is to be attributed to the fact that he has labored in harmony with the will of God, as that will has been made known to him by the indications of providence. He prayed for direction, and when his prayers were answered, as he believed they would be, and as he had a right to expect, he acted accordingly. His early opportunities for improvement were not favorable; but, having a strong thirst for knowledge, he applied himself with great diligence, in spite of obstacles which to a less energetic nature would have seemed insurmountable. He acquired a knowledge of English grammar while engaged in making shingles. With his book open before him he would read a sentence, and repeat it to the music of the mallet and the drawing knife.

At length his stock of knowledge was sufficient to enable him to teach school. It may be mentioned, as characteristic of the man, that at one time two schools were offered him —one in a good neighborhood, with advanced scholars and good wages, and the other in an obscure neighborhood, with rough, backward scholars, and much lower wages. In accordance with his predilection for missionary work, he chose the latter as a field affording greater opportunities for usefulness. His choice was wise. His religious zeal was blessed in the conversion of a large number of his scholars. After spending five years in teaching he married a wife who has proved a helpmate for him. He removed to Berea in 1828, and with two others, projected a community in which, as with the early Christians, all things should be common. The plan failed, as a matter of course, and left Mr. Baldwin deeply in debt, but *rich in experience.* As a man of faith and prayer he applied to God for relief. He asked for wisdom, and obtained it. The value of the stone underlying Berea was impressed on his mind, and he saw in this a means, not only of relieving himself from the burden of debt, but of making himself greatly useful. He consecrated himself anew to God, and vowed to devote his property to the work of the Church. Nor did he forget his vow when prosperity again smiled upon him.

After consultation with Rev. Thomas Thompson, he resolved to devote his property to the higher education of the young people of the Church, especially in view of preparing missionaries for work in heathen lands. He offered a valuable property to the North Ohio Conference, which was accepted, and the school duly opened, in 1846, under the name of Baldwin Institute. It may be remarked that this was not the name chosen by Mr. Baldwin. He proposed "Kings-

wood Institute," in imitation of Mr. Wesley's school; but in this he was overruled by his friends.

At this time, as might be expected, Mr. Baldwin was full of his plans for Christian education. As out of the abundance of the heart the mouth speaketh, we may know what was in Mr. Baldwin's heart by knowing that his constant themes were salvation, full and free; Christian education for the young people; and the salvation of the heathen through the agency of missionary effort.

It may safely be said that the school he has founded has not disappointed his expectations. God's work, in all its freedom, fullness, and power, has steadily gone forward in Baldwin University. More than twenty of its students are now missionaries in foreign lands, fifteen of these being *alumni*. From Baldwin University has sprung German Wallace College, so important to German Methodism. The two are virtually one, and one of considerable strength.

In 1854 Abel Stevens, the renowned historian of Methodism, in a steam-boat trip on the lakes met with Mr. Baldwin, of whom he gives a graphic account in the "National Magazine," of which he was editor. He says:

We were hardly on board when my friend introduced me to a passenger who I saw at a glance was a character. He wore a hat that certainly had not been brushed for six months, and it might have been as many years old; it was high, and, falling slightly aback, disclosed as genuine a Yankee contour as ever the "London Punch" or "Yankee Notion" portrayed—that prominence of the nasal region, those lines radiating from the eyes and extending to the ears, those thin but tough integuments, and that indescribable expression of easy self-possession, of mingled "cuteness" and good humor, which have become the moral and physiognomical characteristics of Brother Jonathan the world over. His shoes were rough, heavy clumps of leather, that certainly had never

known blacking; his coat and pantaloons were black woolen of the coarsest, strongest texture; his shirt-bosom and collar were unstarched, coarse cotton, and he wore no stock. He evidently did not relish the delectation of shaving, and his speech was the very perfection of nasal drawl; yet there was something exceedingly interesting about him. He announced himself to me, when introduced, as a Yankee of the seventh distillation; he seemed to be conscious of his appearance, and to enjoy the practical joke it was playing upon the world. For, after all, he stood before me a genuine man—a man who had nobly fought with misfortune, and had won the day; a man who is religiously upright, whose energies are expended in doing good in the noblest way, by promoting education and virtue; whose name is on an important institution of the West; and who was now actually on his way to the Chippewa camp-meeting to obtain two or three young Indians whom he wished to educate at his own expense for the benefit of their race. . . . God bless you, John Baldwin, with your big heart and generous deeds!

The friends of Mr. Baldwin will recognize the correctness of the portrait.

In this sketch we should not fail to mention his work in the South. At the close of the civil war he became deeply interested in the educational wants of the South. His letter to Dr. Newman, then at New Orleans, will explain itself: "I have bought the Darby plantation of seventeen hundred acres, in St. Mary's Parish, La., five miles above Franklin, on the Teche, for $20,000. I have deposited the money in the bank, and sent my son to perfect the title. There is a fine site of thirty or forty acres on the banks of the river, comprising some fifteen or twenty buildings which the brethren of the Mississippi Mission Conference can occupy for religious education as soon as they choose, provided no distinction is made on account of sex or color."

Mr. Baldwin, however, learned from experience that it is better to keep the races apart, in the work of education. His

school in the South, at Baldwin, La., is now open only to white young people. This is well enough, as a school for colored people is now open in the same place, and is flourishing under the care of Dr. Godman.

For the last seventeen years Father Baldwin has passed frequently from North to South, and back again. This habit has enabled him to avoid the extremes of climate, and probably has had a beneficial influence upon his health, and has, no doubt, in the providence of God, aided in prolonging his life to such a good old age. Father Baldwin died in the faith in which he lived; but he has left a name that will never die. He rests from his labors, and his works follow him. He will receive his reward at the resurrection of the just.

CHAPTER XIX.

THE EAST GREENWICH ACADEMY.

BY PROFESSOR O. W. SCOTT.

THIS institution takes its name from the village in which it is located. East Greenwich is fourteen miles from Providence, R. I., and fifty-six from Boston; beautifully situated on the western shore of Narragansett Bay. The academy buildings crown a hill which rises above the village, giving the advantage of a partial isolation, and are surrounded by well-kept and extensive grounds. From the observatory may be seen the cities of Providence, Fall River, Warren, Bristol, and Newport; while a nearer view embraces forests and fields, gardens and beautiful homes, and the sparkling waters of the bay, with white sails passing to and fro. When we consider the acknowledged healthfulness of this section of country we can but see that Nature has given every possible advantage.

In looking up the history of this school we are led to consult a work prepared by Dr. Daniel Greene, covering the history of the town from 1677 to 1877—two centuries. In October, 1802, a few individuals procured a charter of incorporation from the General Assembly "for the establishment of a classical school to be called Kent Academy," taking this name, Kent, from that of the county. This proved to be the first successful school of high order in the State.

The preamble and articles of association were drawn up by Hon. Ray Greene, and indicate a wise foresight and a

high appreciation of Christian education. The eight men express themselves "anxious to promote the happiness of posterity, and to continue the blessings of a free and equal government;" and also quaintly express themselves as hoping "that such an institution will be productive of the advantage to East Greenwich and its vicinity of introducing a settled minister of the Gospel to preach in the meeting-house, which is now so seldom improved." Thus we see that at the beginning of the century, "education was the handmaid of religion."

The association purchased a lot containing "one acre and twenty rods," and soon erected upon it a building "about sixty feet long, and thirty feet wide, and two stories high." In August, 1804, it was found to have cost $3,733 55, the entire expense being divided into one hundred shares, taken originally by about sixty subscribers. Governor William Greene was the first president of the board of trustees, and Richard Mathewson and Stephen Arnold were "principal agents," while the committee in charge of the building interests were William Greene, Wanton Casey, and William Greene Spencer. Concerning the furnishing of the new academy we give the following extract from the record of 1804: "The maps and globes were splendid articles, and were imported from Europe. The maps were on a large scale, four by five feet, and elegantly mounted, and the twenty-four-inch globes were the best that could be procured."

The first curriculum was very unpretentious, and is now quite a curiosity. The following is taken from the records of the board of trustees in the year 1808:

"*Resolved*, That the following be rates of tuition for the quarter commencing the 21st of March, 1808:

Reading and Spelling	$2 00
Reading, Writing, and Spelling	2 25
Arithmetic, with Book-keeping	2 50
English Grammar	3 00
Composition and Speaking	3 00
Latin and Greek Languages	3 00
Logic and Criticism	3 00
The principles of Astronomy and Geography, with the use of globes	3 50

The fifty cents additional in the last item was for the use of the globes! Comparing the above with the present courses of study, we get an idea of the progress made in passing years.

The first principal of the academy was Abner Alden, A.M. He was an excellent teacher, and conducted the school successfully for several years. He was succeeded by Joseph L. Tillinghast, and he, in rapid succession, by Aaron Putnam, Ezekiel Rich, A.M., James Underwood, A.M., Rev. Daniel Waldo, A.M., who died at the age of one hundred and four; Benjamin F. Allen, A.M., Nathan Whiting, A.M., Charles H. Alden, A.M., Rev. Ebenezer Coleman, A.M., Christopher Robinson, A.M., Rev. Henry Edes, A.M., Penuel Corbett, A.M., George W. Greene, A.M., Joseph Harrington, A.M., Joshua O. Coburn, A.M., and Thomas P. Rodman, A.M. This brings us to the year 1836, about which time an effort was made to establish a school of higher grade, under the patronage of the Methodist Society, but, failing in this, the academy passed into other hands. From 1836 to 1839 Joshua O. Coburn (the second term) and Rev. James Richardson served as principals. In 1839 the institution was sold to Rev. Daniel G. Allen, an *alumnus* of Middletown College. For two years he conducted a very prosperous school, and then, in 1841, he sold the establishment to the Providence Conference of the Methodist Episcopal Church.

It is well to notice, at the close of this first era, that during all those early years, and while laboring under the disadvantage of a constant change of teachers, this school "maintained its first principles," always calling to its aid men of culture and piety. It did much toward supplying the State with leaders, from governor down through the professions to the teachers in the common schools, thus earning, by its faithful formative work, a place for old "Kent Academy" in the annals of history.

After the school became the property of the Providence Conference a new charter was obtained from the Legislature, and its name was changed to "Providence Conference Seminary," and Rev. B. F. Tefft, A.M., was appointed principal, with Daniel G. Allen and Joshua Newhall assistants, and Miss Lavinia Livermore preceptress. The appointment of Dr. Tefft gave great satisfaction to Rhode Island Methodists, and his administration was marked by increased patronage, an improved course of study, and most encouraging prospects. But he was sought as a preacher by various churches, and at the end of one year he resigned his position to take charge of one of the Methodist Episcopal churches in Boston, Mass.

Rev. G. F. Poole was appointed to the vacancy, but the school did not prosper as its friends had hoped and expected, and at the end of the year the trustees leased the seminary to Rev. Daniel G. Allen, who again called Mr. Newhall to his assistance. As Professor Allen had previously owned the institution and successfully presided over it, the trustees looked for increased prosperity; but at the expiration of one year Professor Allen resigned, in order to take charge of his farm in the neighborhood. Professor Allen was succeeded, in 1844, by Rev. George B. Cone, A.M., a graduate of Wes-

leyan University, class of 1837. He had been occupied in teaching since leaving the university, and brought to the seminary qualities which insured a successful administration. As the number of students increased from term to term, and it became difficult to procure suitable accommodations, it was decided to erect a boarding-house. This building was three stories in height, and of sufficient dimensions to accommodate about one hundred students. The boarding pupils, from this date, came under the care and supervision of the teachers.

After serving the school most acceptably in all its departments, in 1847 Professor Cone received a call to take charge of a school in Georgia, which he accepted, and Rev. William Bagnall, A.M., was elected principal. True to the "itinerancy," however, he resigned after one year, and returned to pastoral work, but finally settled down to literary labor in New York city. Rev. Robert Allyn, A.M. (afterward D.D., LL.D.), became principal in 1848. Professor Allyn's success as a teacher, both before and after his graduation at Wesleyan University in 1841, had been such as to inspire the friends of the seminary with high hopes, and grandly did he meet all expectations. He was supported by a generous board of trustees, an able corps of teachers, and a large attendance of students. This prosperous condition continued throughout the six years he was connected with the seminary, all departments feeling the influence of his master-hand. Dr. Allyn's ability was recognized outside of the school, and for two years, while he was principal, he represented the town in the State Legislature. But when, in 1854, he accepted the office of commissioner of public schools for the State of Rhode Island, he resigned his position. His successor was Rev. George W. Quereau, A.M., another *alumnus*

of Wesleyan University. He had been an assistant principal in the seminary for two years previous, and hence was acquainted with its plans and methods, and the school continued to prosper under his leadership. During Professor Allyn's administration the necessity of a new academic building had become so apparent that he had interested himself in planning for its erection. Professor Quereau, with the trustees, took up the work so successfully, that in the summer of 1858 the new building was completed and dedicated, after which Professor Quereau resigned his office, to which Rev. Micah J. Talbot was elected. At this period few schools in the country possessed a finer equipment than this. The new edifice, costing more than $20,000, was of brick, large and elegant in its proportions, and containing ample recitation rooms, office, library, reading-room, cabinet, principal's room, and one of the finest seminary chapels in New England. In 1859 the services of Professor Eben Tourjée, who has since gained a world-wide reputation, were secured as musical director; and as the facilities for obtaining a musical educatiou were thus greatly enlarged, the name of the school became, by legislative act, "Providence Conference Seminary and Musical Institute," thus giving to the school the honor of opening the first conservatory of music in America.

Although Professor Tourjée was called to a broader field, the impetus he gave to this science is still seen in the unusually fine advantages offered to students.

In 1862 Rev. B. D. Ames, an *alumnus* of Middlebury College, took charge of the seminary, acting as principal with good success until 1864, when Rev. James T. Edwards was elected to that office. He served six years, and during this period the general prosperity of the school continued. Dr. Edwards served as a member of the State Senate three

years, and became well-known as a popular educator and citizen. When, in 1870, he became president of the Chamberlain Institute, within the bounds of the Erie Conference, Rev. David H. Ela was elected to fill his place. In 1871 a class numbering twenty was graduated, the largest that had ever left the institution. In 1873 Professor Ela returned to pastoral work in the New England Conference, and Rev. Francis D. Blakeslee became his successor. At this time the seminary passed somewhat under the control of the trustees of the Boston University, and assumed the character of a preparatory school for that institution. For two years this arrangement continued, but not meeting the expectation of either party, the connection was dissolved by mutual agreement, Professor Blakeslee being retained as principal of the seminary. For eleven years, in all, Professor Blakeslee held the position, this being the longest period, by far, that it was held by one man. He was popular and beloved by his students, and during the years of his administration there was a constantly increasing attendance, and the classes which were graduated compared most favorably with those from similar institutions throughout the country. But for a number of years preceding and during this period the school had been burdened with debt. As the years passed, instead of being diminished, this increased, as repairs were made or additional expenses in other directions incurred, until the friends of the seminary became greatly discouraged and alarmed as to its future.

Owing to these circumstances, in 1884 the school passed, by purchase, into the hands of a stock company, whose officers are as follows: Smith S. Talcott, president; Rev. Henry D. Robinson, vice-president; Rev. Henry W. Conant, secretary; Rev. W. M'Kendree Bray, treasurer and financial

agent. This company assumed the debt, and elected the Rev. Oliver H. Fernald principal of the school, the name of which was changed, by legislative act, to "The East Greenwich Academy."

During that academic year the financial prospects so improved as to give great promise of increased usefulness. The total number of students was five hundred and ninety-five. In July, 1885, Professor Fernald resigned, and Rev. Orange W. Scott, then pastor of Centenary Methodist Episcopal Church, Binghamton, N. Y., was elected his successor. Aside from this change there were but two others in the board of instruction. The faculty, as it now stands (1886), is as follows: Rev. O. W. Scott, principal; Rev. Wm. Rice Newhall, A.M., Frank E. Hathorne, John B. Hambly, George W. Ehler, C.E., Prentis S. Daniels; Miss Mary F. Redington, preceptress; Mrs. May E. Newhall, M.E.L., Miss Josie E. Reynolds, Miss Helen A. Partridge, Mrs. Mabel D. Hathorne, Miss F. V. Russell; John McLeod, steward; George B. P. Hudson, librarian; Mrs. M. A. Schoonover, matron.

It is believed that this list of teachers will compare favorably with that of any similar institution. There are now five regular courses of study, namely: college preparatory, Latin scientific, scientific, academic, industrial science. Besides these there is English preparatory, one year, for thorough drill in the English branches.

The institution awards eight diplomas. Another feature worthy of mention is the kindergarten department, under the Froebelian method, for children under seven years of age. Elocution is also made something of a specialty, under a competent instructor.

Instead of the "one acre and twenty rods" first purchased,

the grounds now contain five acres, divided into play-grounds and lawn, well cared for and beautifully shaded. Upon these grounds stand the boarding-hall, the academy, and the "Winsor House," where the principal and several other teachers live. The boarding-hall is supplied with hot and cold water and bath-rooms, while all the buildings are warmed with steam and lighted with gas. The institution has a good philosophical and chemical apparatus, a stereopticon, electric machine, etc. The reading-room is well supplied with valuable papers and periodicals—daily, weekly, and monthly—from different parts of the country.

There are three literary societies connected with the academy, two for gentlemen and one for ladies. As has always been the aim of the institution, the government is mild yet firm, and such as to aid students in developing *self-government*, without which all other is insufficient. One other fact should be emphasized, namely, the decided religious influence exerted upon all who enter the school for instruction. Recognizing that "the fear of the Lord is the *beginning* of wisdom," earnest efforts are made to inculcate correct moral sentiments, to raise the standard of action, and lead to a genuine Christian experience.

In these days, when the Bible is being driven from our public schools, and there is a tendency to undervalue "foundation principles," it must be gratifying to Christian parents that they may place their children in an institution where education is not altogether secular.

We can hardly close this brief history without special reference to those who have gone out from this institution to places of honor in the world. Among those who have taught here and been called to higher positions in educational work, may be specially mentioned Dr. Tefft, who became educator,

pastor, consul, and editor in due course of time; Dr. Allyn, Dr. Torsey, who had charge of the commercial department of this school, and afterward became the distinguished principal of the Maine Conference Seminary; Professor Tourjée, now at the head of the Boston Conservatory of Music; and Dr. Edwards, of the Chamberlain Institute. Among others who were students or members of the *alumni*, may be named Dr. W. F. Warren, president of Boston University; Bishop W. F. Mallalieu; Dr. Charles F. Payne, president of the Ohio Wesleyan University; Dr. S. F. Upham, Dr. W. F. Hatfield, Rev. William T. Worth, of Boston, Rev. I. J. Lansing, of Brooklyn, and many other ministers in the Methodist Episcopal Church. But the pulpit has by no means absorbed all the talent here developed. Graduates of this school have been well-known in public life, such names as that of Senator Anthony being conspicuous. Representatives, judges, lawyers, physicians, and teachers by the score may be found whose names appear in the "catalogues" issued year by year. Many of them still remember their *alma mater*, and as they meet young people, hesitating as to a future course of study, direct them to the halls where they found helpful instruction in by-gone days. This kindly interest is greatly appreciated by those now in charge of the school. To those waiting for an opportunity of doing *more* for the institution we will say that the library shelves are waiting to be filled with *good books* suited to the demands of the students. The "Congressional documents," now occupying considerable space, are not read with avidity by the present generation! But if these could be supplemented by the best productions of modern (or ancient) thought, many a mind would be directed and strengthened which must now wait for the *books* until the time to enjoy them is past. It would seem that this, and

every school, should at least possess the works issued by its own *alumni*. "A word to the wise is sufficient."

In closing we would say, that the present outlook of this honored institution is very promising. Its financial interests are in the hands of competent Christian gentlemen, who have determined to place it where it can do the best work for God and humanity; and the corps of teachers in their employ are such as can and will develop all the resources at their command for the best good of those under their instruction.

With the liberal patronage and support of the Church most deeply interested, there will surely be a new era of prosperity in the years to come; and we look to see this school celebrate its one hundredth anniversary in the not remote future with the descendants of those who founded old "Kent Academy," and a multitude of later friends, amid well-earned congratulations and songs of praise and victory.

CHAPTER XX.

OHIO WESLEYAN UNIVERSITY.

BY REV. PROFESSOR WILLIAM G. WILLIAMS, LL.D.

THIS largest and most successful school in the Methodist Episcopal Church is located at the famous White Sulphur Springs, in the beautiful central city of Delaware, O. With the hope of providing a Saratoga in the West, in the year 1833 two enterprising citizens, Thomas W. Powell and Columbus W. Kent, erected, on a lot of ten acres, an elegant structure, at an expense of about $25,000, including cost of ground. This was opened as a hotel, under the name of the Mansion House. This fine property was, in the year 1841, transferred by Mr. Powell, who had become the sole proprietor, to a board of trustees, in trust for educational purposes, under the joint control of the Ohio and North Ohio Conferences of the Methodist Episcopal Church. By subsequent purchases the college campus was increased to about twenty-five acres, not including the grounds of Monnett Hall. A special charter, conferring university powers, was granted by the Legislature in March, 1842. This charter was so amended as to give the control, through a board of twenty-one trustees, to the four Ohio Conferences, instead of the two which covered the whole territory when the first charter was obtained. At the first meeting of the board of trustees the Rev. Edward Thomson, M.D., was elected president of the university, with the understanding that the appointment was for the time but nominal, as the college was not yet prepared to open its doors. A preparatory school was but in

operation, under the able management of Rev. Solomon Howard, A.M.

The university opened November 13, 1844, with the following board of instruction: Rev. Edward Thomson, M.D., president; Rev. Herman M. Johnson, A.M., professor of ancient languages; Rev. Solomon Howard, A.M., professor of mathematics; William G. Williams, A.B., principal of the preparatory department; Enoch G. Dial, assistant in the preparatory department. Dr. Thomson was detained by other duties from entering upon duty in the university for nearly two years. But twenty-nine students presented themselves for enrollment in the college. After examination, these were assigned to the freshman, sophomore, and junior classes, giving the professors full work, though their classes were small. At the opening only males were admitted to the privileges of the university.

The salaries paid, or rather promised, the faculty, were gauged by the resources which the board hoped to have at their command by the end of the year. The president's salary was fixed at $800; the professors were to be paid $600 each, and the teachers in the preparatory department $400 and $350 respectively; but it was many years before even these meager salaries were paid as they became due.

The increase in the number of students was quite as rapid as was desirable with the limited means of the university to support a sufficient number of teachers. The catalogue enrollment for the first year was one hundred and ten; for the year 1850 it was two hundred and fifty-seven; the next year showed five hundred and six names on the books. This sudden increase was due to the system of cheap scholarships that year put into successful operation. Four thousand scholarships were sold; by this measure the income of the

school and attendance of students were greatly increased. These scholarships are still held by thousands of families. The result is a large attendance. At no time, not even during the dark days of the Rebellion, has the enrollment gone as low as before the inauguration of the system.

The number of teachers was from the first too small for the work imposed on them. The increase in number of students necessarily brought increase in the faculty. The academic course, a few generations ago, embraced but little more than the languages and mathematics. In our century, the marvelous development of natural science has opened a much wider field; and the modern colleges have recognized the rightful place of these subjects as a part of the academic curriculum.

In the faculty of the Ohio Wesleyan University there has been a remarkable permanence. There have been but three presidents. Edward Thomson, D.D., LL.D., the first president, was by birth an Englishman, but by growth and education an American. He received a good classical training, and afterward graduated in medicine in Philadelphia. In 1832 he entered the ministry in the Ohio Conference. In 1838 he entered the Norwalk Seminary as principal. His success here pointed him out as the fittest man for the presidency of the university. For fourteen years he filled and graced this office. No college president in the Church has shown larger administrative abilities, or won a more enviable place in the affections and admiration of college and Church alike. In 1860 he was called, by the General Conference, to edit "The Christian Advocate" in New York; and again, in 1864, to the higher office of Bishop in the Church. He died suddenly in Wheeling, W. Va., March 22, 1870. Bishop Thomson's publications are numer-

ous, and his literary remains yet in manuscript are very extensive.

Rev. Frederick Merrick was educated in the Wesleyan University, Middletown, Conn. In 1836 he became principal of Amenia Seminary, New York; and, in 1838, professor of natural science in Ohio University, Athens, and member of the Ohio Conference. In 1843 the Conference appointed him financial agent of the Ohio Wesleyan University, to which institution he has since that time devoted his life. In 1845 he was elected professor of natural science, and was made acting president for the year until Dr. Thomson entered upon duty. In 1851 he was transferred to the chair of moral philosophy, and, on the resignation of President Thomson, was chosen as his successor. He held this office for thirteen years; and then, in view of failing strength, in 1873, he resigned the presidency and was appointed lecturer on natural and revealed religion. This relation to the college he still sustains.

Rev. Chas. H. Payne, D.D., LL.D., was graduated in 1856 at Wesleyan University, Middletown, Conn. A vigorous thinker, an accomplished speaker and writer, and a devoted pastor, he has served some of the leading Methodist Episcopal churches in Brooklyn, Philadelphia, and Cincinnati. It was from this last city that he was called to the presidency of the university in 1875. He took his seat the following year. His administration began in the gloomiest days of financial depression; but the growth of the university during his administration has been very rapid and great. A quickened interest for the university was felt throughout the Church; the four Conferences were stimulated to renewed efforts for the endowment; the school was advertised on a much more liberal scale than before, and, not least, the university and the

female college were united. This measure, which had long been advocated and worked for by many friends of both schools, was at length accomplished in 1877.

The professors who have held chairs in the university are:

Rev. Herman M. Johnson, D.D., professor of ancient language and literature. He was a graduate of Wesleyan University, Middletown, Conn., and before coming to Delaware had held the chair of ancient languages in St. Charles College, Missouri, and in Augusta College, Kentucky. Professor Johnson had abilities, as an instructor, of the first order. After six years' service here he accepted the professorship of philosophy in Dickinson College, and was afterward raised to the presidency. In this office he died in 1868.

Rev. Professor Solomon Howard, D.D., LL.D., had been at the head of the preparatory school for two years before the organization of the college faculty. At that time he was appointed professor of mathematics, but held the office for only one year. He was subsequently, for some years, principal of the Springfield Female College, and became president of the Ohio University, at Athens, in 1852. He died in California in 1873.

Rev. Professor Lorenzo D. McCabe, D.D., LL.D., came into the faculty as the successor of Professor Howard. He was graduated at the Ohio University in 1843. He then became a member of the Ohio Conference, and preached one year; but, in the year 1844, was appointed to the chair of mathematics and mechanical philosophy in his *alma mater*. In 1845 he was called to the same chair in the Ohio Wesleyan University; and, in 1860, was transferred to the chair of biblical literature and moral science. In 1864, by a rearrangement of the college work, his chair was named "philosophy." To this department he has since given his entire

services, except in the years 1873 to 1876, during which he was also acting president.

Rev. Professor William G. Williams, LL.D., was graduated at Woodward College, in Cincinnati, in 1844, and the same year was appointed to a place in the new faculty of the university as principal of the preparatory department. In 1847 he was promoted to the adjunct professorship of ancient languages, and, in 1850, to the full chair of Greek and Latin languages. This appointment he held until 1864, when his chair was divided, and he became professor of Greek language and literature. In 1872 Professor Williams was appointed the acting professor of Hebrew language and literature. In 1856 he became a member of the Central Ohio Conference, of which body he has for twenty-five years been the secretary.

Rev. Professor William L. Harris, D.D., LL.D., was educated at Norwalk Seminary, and joined the Michigan Conference in 1837. By the division of the Michigan Conference he fell, in 1840, into the North Ohio Conference. After preaching two years at Toledo he accepted the principalship of Baldwin Seminary, at Berea. In 1851 he was recalled to Delaware, as principal of the academical department, and was the next year appointed professor of natural sciences. In this chair he remained eight years, till 1860. In the meanwhile, by the division of the North Ohio Conference, Professor Harris had become connected with the Central Ohio. In 1860, by the appointment of the General Conference, he became one of the secretaries of the Missionary Society of the Methodist Episcopal Church. In 1872 he was elected to the Episcopate.

Rev. Professor William D. Godman, D.D., was the second graduate of the university, in 1846. He entered the min-

istry in the North Ohio Conference, but, in 1849, served the university for one year as principal of the academical department. He was then president of the Worthington Female College for some years, and afterward professor of Greek for awhile in the North-western University, at Evanston, Ill. From thence he was called to a chair in his *alma mater*. Dr. Godman is now at work in the South.

Rev. Professor Francis S. Hoyt, D.D., was graduated at Wesleyan University, Middletown, Conn., and shortly after became president of the Willamette University, Oregon. In 1860 he was called to the chair of natural science in the Ohio Wesleyan University, and served in this department for five years. In 1865 he was transferred to the chair of theology and biblical literature, in which he remained for seven years. In 1872 Professor Hoyt was elected editor of the "Western Christian Advocate," at Cincinnati, which office he filled twelve years.

Rev. Wm. F. Whitlock, D.D., was graduated at the Ohio Wesleyan University in 1859, and was appointed tutor in languages. In 1864 he was promoted to an adjunct professorship of Latin, and, in 1866, received the appointment to the full professorship. In this chair he has since remained.

John P. Lacroix, Ph.D., D.D., was graduated from the Ohio Wesleyan University in 1857. A descendant of an old Huguenot family, the French was his vernacular language, and he had also acquired the German. In 1864 he was made adjunct professor of French and German in the university, and, in 1866, was raised to the professorship of modern languages and history. In 1879 he visited Europe in quest of health, but returned to die at his home.

Rev. Hiram Perkins, M.A., is another graduate of the class of 1857. He served the university five years as tutor,

and then became adjunct professor in mathematics and astronomy. In 1867 he became full professor.

Wm. O. Semans, M.A., was graduated in the same class. He taught eight years in different schools, and then was honored with a chair in his *alma mater*, where he yet remains.

Professor Edward T. Nelson, M.A., Ph.D., was graduated from this university in 1866. He then entered the Sheffield Scientific School, and was graduated Ph.D. in 1869. He taught the natural sciences three years in his *alma mater*, then three years in Hanover College, Indiana, until recalled to his old college as the *alumni* professor of natural history, so named because the chair was endowed by *alumni*.

The matriculation books of the university show that more than eight thousand students, not including ladies, have been enrolled. Of these, one thousand and twenty-five remained to graduation. In these Western States the channels of business are so wide and inviting that it is difficult to induce students to stay for a degree. To this must be added the consideration that a very large number of the matriculants are poor, and are under the necessity of earning the means of support in college by manual labor or by teaching. It demands an extraordinary strength of character and zeal for learning, for such persons, already competent to the active duties of life, to remain in school from four to seven years. Yet, of the seven thousand who have gone out under graduation, a large number have taken advanced courses of considerable extent. The latitude of choice offered in the several courses of study enables a student to shape his work in school with reference to his anticipated business needs, and so to acquire a respectable education without taking a degree.

More than two hundred have entered the ministry; more than two hundred are professors or teachers; nearly as many

have entered the practice of law, and about fifty the practice of medicine. The remainder are found in various other callings, many having held offices under the State and national governments. These graduates are now widely scattered.

The university is under the auspices of the Methodist Episcopal Church, but it is not sectarian in its teachings. It aims to be evangelical, yet liberal; and has always had a fair patronage from other Protestant Churches, and even from the Catholic Church. Weekly meetings for prayer are maintained by each class separately, and one weekly meeting for all students in common who choose to attend. The proportion of religious students in the college classes increases with the advancement of the class; and few pass through the college course without becoming hopefully pious.

The religious zeal of the students led to the establishment in the university, and the successful working for a long time, of a Missionary Lyceum. From this association, and largely through influences there begotten, a goodly number of the graduates have been led to devote themselves to the foreign missionary work.* For some years a Young Men's Christian Association has been sustained in the school. Of the young men preparing for the ministry those who are licentiates are faithful in evangelical work in the city and in the neighboring country.

LITERARY SOCIETIES.

The students have five literary societies. Of these the Zetagathean, the Christomathean, and the Athenian are con-

* One of this number, Rev. Dr. Scott, of the India Mission, has sent to the university a complete pantheon of the idols of Hindostan. They are in marble, gilt, about sixty in number, and constitute, perhaps, the finest collection in the United States. The Lyceum has many other symbols from heathen lands.

fined to the college classes. They have well-furnished halls. The Meleterian and Philomathean societies are sustained by the students in the preparatory classes.

The ladies of Monnett Hall have two literary societies, with large and tastefully furnished halls. The beneficial influence of these upon the members is very decided.

The Greek-letter societies have eight chapters in this university. Their influence is regarded as salutary.

COURSES OF STUDY.

At the organization of the university there was but one course of study adopted, substantially the same as had obtained for generations in the usages of colleges. Its basis was the classic languages. The study of Greek and Latin occupied most of the time in the preparatory classes, half of the time in the freshman and sophomore years, and one third of the time for the last two years of the course. And this general arrangement continued with gradual modifications till the year 1868. This, which was called the "classical course," or the "regular course," was the only one for which a degree was conferred.

In 1868 a scientific course was first established in this university. It threw out the Greek language entirely, but required Latin and one modern language. In addition to this, a certain amount of deviation from the studies of the regular course was allowed in the sophomore and the junior years in favor of modern languages, or additional scientific studies. This is a safe compromise, and allows a sufficient latitude of election, without, at the same time, prescribing a course which can be called partial or one-sided. The degrees given in the classical course are bachelor of arts, and, three years afterward, master of arts; in the scientific course, bach-

elor of science. A second degree has not yet been established for the last course.

The normal department has been revived, and a fair course of study, extending through three years, has been prescribed, adapted especially to those who would fit themselves for teaching in the common schools. It is the hope of the university to make this course both attractive and useful to this large class of youth. A professional certificate, but no degree, is given to those who complete this course. All the above courses are now open to ladies.

INCOME AND ENDOWMENTS.

Nearly all students in this institution are upon scholarships, and the income for meeting current expenses is derived almost exclusively from interest on the Scholarship Fund. The actual endowment is now above one third of a million dollars, and each of the patronizing Conferences is at work to endow additional professorships. A number of special gifts in cash, lands, or in legacies have been made.

Mr. Jedediah Allen gave a tract of land that brought $18,000; Thomas Parrott, Esq., bequeathed $20,000; John R. Wright, $25,000, and secured from others $5,000; Phineas P. Mast, Esq., has paid $10,000, besides other benefactions. The last three are trustees. Mrs. Eliza Chrisman, now of Topeka, Kan., has paid $10,000, and pledged $10,000 to the chair of biblical literature. Other generous gifts swell the above to about $200,000. The library and cabinet of natural history have been greatly enriched by purchases and donations.

Originally no provision for ladies was made by the university, but by the purchase, in 1853, of the residence of the late William Little, Ohio Wesleyan Female College acquired

a local habitation and a name. The price paid was $7,000 for the seven acres, and about the same for an additional three acres. The grounds were beautiful and romantic, and the house large and commodious; yet more room was demanded within the first year.

New and elegant buildings have been erected. Of the many who contributed to this cause, particular mention should be made of Miss Mary Monnett (Mrs. John Bain), a pupil of the school, who, in 1857, gave $10,000 toward the building, and in recognition of her benefaction the entire building is called

Monnett Hall.

The first president of this branch of the university was Professor Oran Faville, M.A.; and Mrs. Maria M. Faville was the first preceptress. The formal union of the two institutions took place in 1877. Since then the doors of this great university have been open to ladies. This action secured the university a large increase of students, friends, and income. The distance of the principal buildings is attended with some inconveniences. But the advantages from the union are so manifest and so great, that, in summing up the result, minor inconveniences can be patiently adjusted or quietly ignored. Co-education in Delaware is an unqualified success.

CHAPTER XXI.

CINCINNATI WESLEYAN COLLEGE FOR YOUNG WOMEN.

BY MRS. McCLELLAN BROWN, VICE-PRESIDENT.

"Our daughters as corner-stones hewn after the fashion of a palace."
—PSA. cxliv, 12. [*Rev. Ver.*]

IT is one of the most notable facts in the history of the Methodist Episcopal Church that she was the first to offer woman a liberal collegiate education. The Cincinnati Wesleyan College for Young Women was founded in 1842, being the first regularly chartered college for women in the world. It was not narrowly sectarian, from the first having had every religious creed represented in its board of trustees, its faculty, and its roll of pupils; but the enterprise was Methodistic in its financial basis, and in its able defense against pessimism. Hence this historic college is one of the proudest achievements of the Methodist Episcopal Church. A few institutions for the exclusive education of girls were founded prior to that date, but nothing affording the facilities for a liberal education. There were schools and academies to prepare young men for college, and for commercial and industrial pursuits. An occasional persistent young woman found access to these, and laid the foundation for a liberal culture. The schools for girls were of a similar order, whether called academies or colleges. At that time, it must be remembered, there was not a public high school west of the Alleghany Mountains. A scheme for planting a college with all the facilities and equipments necessary for the broadest culture for women was entirely new. It opened the whole question of possi-

bility, feasibility, and practicability of preparing young women intellectually for wider fields of usefulness and for self-competency. This subject was canvassed widely in the newspapers of the country. It was conceded that the scheme embraced a broad education in respect to the number of studies involved, the manner in which they should be prosecuted, the conferment of collegiate degrees, and the consequent ability for positions and professions, debarred, by common usage, from the sex. Pessimists deplored the threatening revolution. But it came—a revolution which bore on its breast an impetus and power for the truest progress. It carried into the very foundations of society a respect for learning and aspiration, for intellectual development and discipline. It brought the fine arts into the household, and by implication introduced to the model home, the sciences, not physical alone, but practical and spiritual. It awakened the dormant social existence to the high value of remote as well as intimate human relations—to an enlarged view of the human race through history, literature, language (that magical key to intellectual power and enjoyment), and through philosophy, which is the condition of all science. These subjects, when understood only by men, moved the external world in material lines of progress; but when introduced to the brain and province of women, they thrilled along the nerves of the inner life of the nation, impelling the right reason in every advance movement for the betterment of social conditions. This was truly an epoch of power in our civilization.

Mrs. Mary C. Wilber, widow of the first president of the Wesleyan College, says: "With the old traditions reaching back through the ages, with the startling newness of the idea that women needed equal culture of mind and heart with

men, to enable them to be truly 'corner-stones' in their homes, in the Church, and in the State, it was not singular that the plan proposed met with opposition. The prudence of such an enterprise was questioned in the strongest terms. It was regarded as inconsistent with conservative customs, and hostile to true orthodoxy. But," Mrs. Wilber goes on to say, "the originators of this enterprise were earnest men; they were also practical men, who, clearly perceiving the path of duty, could not be discouraged by obstacles, turned aside by either self-interest or opposition. They were convinced that a higher intellectual and moral education for women was indispensable to the continued existence and prosperity of our government; that it would be a powerful influence for good in the home, in social life, and in all benevolences. They believed in the elevation of women through education, which is development; through labor, which is salvation; through legal rights, which are only freedom to develop and save. They believed these aims to be part of the mission of Jesus upon earth, and authorized by him, inspired of God, they are as sure of fulfillment as any portion of his law. They were men of faith, men of prayer, men of deeds, who believed in the immortality of the soul, the relation of each individual to God, whom they revered. Such were the founders of the first regularly chartered college for women in the world."

These men were: Bishop Thomas A. Morris, president; board of trustees—Adam N. Riddle, treasurer; Samuel Williams, secretary; Josiah Lawrence, Asbury M. Searles, John Elstner, Harvey Decamp, Joseph G. Rust, John Dubois, John Reeves, William Woodruff, Jabez Seegar, George W. Townley, and ten *ex-officio* members of the Ohio Conference. The executive committee: Rev. John F. Wright, Samuel

Williams, Adam W. Riddle, Asbury M. Searles, and Harvey Decamp.

Perlee B. Wilbur, A.M., D.D., an *alumnus* of the Wesleyan University, for some years a teacher in the Cazenovia Seminary, at the time a member of the Virginia Conference, was the first president. He, with his accomplished and talented wife, educated at the Cazenovia Seminary, conducted the new college with vigor and skill seventeen successful years.

The effect of this movement was almost electrical upon the educational world. The needs and demands for better culture among women being canvassed so widely, aroused the enlightened communities to an increased interest in educational institutions for both sexes. Seminaries and colleges increased their facilities, and new institutions were founded more numerously than in any previous era. In the last thirty-five years colleges have been established for women in this country and Great Britain—some of them have been well equipped and endowed, while the Cincinnati Wesleyan has pursued a career of usefulness unparalleled in history.

President Wilbur died June 11, 1859. Rev. Robert Allyn, of the New England Conference, was elected his successor until 1863, when Rev. Richard Rust, D.D., was chosen to the presidency.

During the year 1866 Bishop Clark was efficient in effecting the sale of the original property, on Vine Street, and, after paying an indebtedness which had embarrassed the institution, applied the surplus toward the erection of the elegant new building upon the present eligible site, donated by the Methodist Episcopal Churches of Cincinnati.

Rev. Lucius H. Bugbee, D.D., assumed the duties of the presidency in the new edifice in 1868, and continued in

efficient management until 1875, when Rev. D. H. Moore, D.D., of the Cincinnati Conference, succeeded to the office, and soon afterward secured subscriptions for the college from the citizens of Cincinnati to the amount of about $25,000. Rev. Richard Rust, D.D., Jr., became the next successor to the presidency for the years 1880 and 1881, when an indebtedness had accumulated for which the entire college property was pressed to sale.

In August, 1882, the present president, Rev. W. K. Brown, D.D., member of the Pittsburg Conference, and having acquired a reputation as a successful church financier, was informed of the perilous condition of the institution through Dr. J. M. Walden, president of the board of trustees. He went to Cincinnati, and, with Bishop I. W. Wiley and Dr. Walden, looked over the whole field and pronounced the institution redeemable. He undertook the work immediately, first securing a subscription of $10,000 from a friend, Dr. C. G. Hussey, of Pittsburg. Pa., and afterward the required subscription of $65,000 from friends of education, chiefly in Cincinnati. One third of this was collected and paid, the building renovated, and the school opened with vigor the following September, 1882. Since that date he has collected the remaining subscriptions, paid the debt, and managed the incomes to meet the expenses of a prosperous and continually growing school.

The property is valued at about $225,000, and is all clear of debt, except two lots at the south end of the lawn, which will be redeemed soon. The grounds are two hundred and eighty-five feet front, by one hundred and fifteen feet deep. The building stands on an elevation, twenty-five feet from the avenue, named for the college, Wesley. The structure is an imposing combination of Gothic and Corinthian archi-

tecture. There are two entrances front, three stair-ways, and spacious halls and parlors of the most commodious style. It is one hundred and seventy-two feet front by sixty feet deep, with a south-west wing, forty by thirty feet in size. The rooms are designed for two students; they have good light, very high ceilings, and excellent ventilation. Wesley Avenue is one of the most beautiful and quiet streets of the city, having no business places whatever—only private residences, which are all new and very elegant, and easily accessible to all parts of the city.

The character of the work done by the Cincinnati Wesleyan has made its impress, not only upon the vicinity where it is located, but upon the Church at large, which marches to the step of woman's improved powers to do its work intelligently and systematically. It has made its impress upon general education, which waits upon woman's transforming touch; upon civil methods, which respond to the public sentiments of reform, the obligations of morality, and the arbitrations of equity in a new and more effective sense than ever before. Women have been made acquainted with science and philosophy in their practical applications; with languages, and their influence upon the inner life of a people; with the treasures of history, and the appropriation of its lessons; with the best and purest literature, and the development of its fields; with the arts of music, painting, and decoration, and their practical application in domestic as well as in the artistic world; and, chief of all the acquirements, women have been made acquainted with themselves, as independent, responsible intelligences, having God's own image upon the intellect as well as the heart, and God's injunction to discipline and use, according to the gift of personal power and opportunity. Not in the sheltered home

alone have the acquirements and influence of these Wesleyan students been felt most potentially. Brave and earnest women have made some of the most desirable ways of earning a living where loss of fortune has necessitated. They have carved the path, and secured the right for others to follow. Some have become eminent professors of colleges and principals and founders of successful seminaries in different parts of the world. Scores have become missionaries in all the open fields of the world, Europe, India, China, Japan, South America, and Mexico. Ladies from these eminent Wesleyan halls have graced the highest social circles of Britain, France, and Rome, and presided in every representative official home of the United States, from the greater than baronial country homestead, to the more than royal White House at Washington, where one has made an immortal record of moral courage—Mrs. Lucy Webb Hayes. A number have acquired a national reputation in fields of literature, philanthropy, and civil reform works. Their names are household words, and the children of the generation are called for them.

The Alumnæ Association of the Wesleyan College was founded in 1852, the first among women. It was incorporated with the usual powers and privileges, and has ever been, and still is, a great fortress to the institution. The latest movement of the association is for the endowment of the college as a university for women.

CHAPTER XXII.

THE NEWARK WESLEYAN INSTITUTE.

BY DANIEL P. KIDDER, D.D.

THE year 1846 witnessed the first effort to establish an educational institution in the interest of the Methodist Episcopal Church in the northern half of New Jersey. During that year the subject was so successfully agitated that a valid stock subscription of $10,000 was secured for the purpose. The city of Newark was, from the first, fixed upon as its proper locality.

INCORPORATION.

On the 24th of November, 1846, the subscribing stockholders met in the Clinton Street Methodist Episcopal Church of the city named, and elected a board of trustees. The elected trustees proceeded to incorporate the institution under the title of "The Newark Wesleyan Institute for Male and Female Education."

Measures were immediately taken to enlarge the stock subscription, to select and purchase an eligible site, to plan an edifice adapted to the object, and to contract for its erection.

CORNER-STONE LAYING.

So vigorously were these important measures prosecuted, that on the 23d of September, 1847, the corner-stone of the Newark Wesleyan Institute was laid, with imposing ceremonies and under the most favorable auspices. On the 5th day of November following, the cupola of the institute towered above the city of Newark.

From a prospectus, issued in 1848, the following description of the building is taken :

It is of brick, seventy-five feet in length by fifty-five in width. It is three stories high, and surmounted by a fine observatory. The location of the building is at once convenient and admirable. It stands upon an elevated site, between High and Shipman Streets, on the second block south of the court-house of Essex County. The site extends from street to street, and the building, being placed centrally, has two equal fronts, with front yards extending to the street on both sides.

This arrangement is in harmony with the fundamental design of the institution, to furnish equal facilities for male and female education. It, moreover, avoids the objections heretofore existing against the organization of similar institutions. The building is so constructed as to furnish two entire suits of apartments, connecting together only at the principal's room, the parlor, the recitation rooms, and the chapel. Thus young gentlemen and young ladies who may be members of the institute will approach it from different streets and enter at opposite sides. Their study rooms will be entirely separate, and they will only meet in the presence of their teachers; yet they will be subject to the same government, and under the influence of a common discipline.

This institute is designed to be purely literary in its character, although it will not seek to promote literature at the expense of Christianity. Acknowledging the connection that ever ought to exist between Learning and her handmaid, Religion, it will recognize and inculcate the common and fundamental principles of Christian truth, free from sectarianism.

Its name, Wesleyan, is designed as at once a suitable tribute to the memory of a distinguished promoter of Christian learning, and a frank indication of the Church by which its moral and Christian character will be guaranteed to the public.

OPENING.

On the 30th of August, 1848, the formal opening of the institute took place. From an account of the proceedings

published by the "Newark Daily Advertiser" the following statements are condensed:

"The exercises of the opening of the Newark Wesleyan Institute proved an occasion of high gratification to a numerous assembly. At an early hour the beautiful chapel of the institute, capable of containing not less than four hundred persons, was filled with an intelligent audience of ladies and gentlemen.

"The services were introduced with a lesson from Scripture read by Rev. T. Sovereign, and prayer was offered by Rev. Dr. Charles Hall. The inaugural address of Mr. Sidera Chase, the principal, then followed.

"It was a chaste and classical production, evincing high scholarship combined with thoroughly practical views of life and its duties. It was delivered in a good style of elocution, and listened to with profound attention. Mr. Chase first drew a graphic sketch of society, and of the evils which mar and threaten its well-being. He then proceeded to show what constitutes true education—physical, intellectual, and moral. All these phases of education should be combined for the complete training of the individual. Mr. Chase's address well sustained the general impression of his fitness for the honorable and responsible position he is called to occupy.

"Rev. D. P. Kidder, president of the board of trustees, then explained briefly the general plan of the building and the comprehensive system of education to which it is adapted. From his remarks the following particulars are condensed as items of general interest:

"This large and imposing edifice has been constructed after no existing model. Its plan was devised expressly in view of its particular objects. Two leading ideas are indicated throughout the whole struct-

ure. The first is that of a complete classification of scholars according to their advancement and the studies they pursue. By means of this the time and efforts of both pupils and teachers are turned to the greatest account, and to secure it, not less than eight distinct schools are provided for in this one building. These different apartments embrace the several divisions and grades in which the school is to be classified. By simply closing the folding-doors of the school-rooms six more apartments may be created whenever necessary.

"The second leading design of the building is an easy reunion of all the classes at proper times and for important purposes. The daily exercises will be commenced at the chapel, by reading the Scriptures and prayer, the whole school being assembled. Here, also, the merit-roll will be periodically read and familiar and scientific lectures delivered.

"In the recitation rooms scholars of both sexes, in the higher grades will meet their instructors, subject to a natural and powerful stimulus to correct demeanor and scholar-like bearing.

"There will be observed on the walls of the building a liberal provision of blackboard, so that every scholar may have ample room for practice, and every science be reduced to demonstration. All the school-rooms are furnished with rotary chairs of proper sizes, and closets for the reception of hats and cloaks. Instruction in linear drawing and in vocal music are to be free in all the divisions of the school.

"The parlor will serve as a reception room for visitors and for social interviews between the more advanced scholars and their teachers and friends. It contains cases for books, minerals, and shells. The building will be heated throughout by furnaces located in the basement.

"At the close of the public services," says the report, "the gentlemen and ladies present passed through the building at pleasure, making their observations at different points, from the commanding observatory downward. There seemed to be a universal expression of admiration for the appearance of the edifice and the prospect it commands at every window."

ORGANIZATION AND SCHOOL-WORK.

On the 6th of September, 1848, the work of instruction commenced, with more than two hundred pupils in attendance. Before the close of the year additions to the number of scholars had been made, until nearly the entire capacity of the building had been filled. The second annual catalogue of the institute enumerated four hundred and twenty-eight pupils, that of the third year four hundred and thirty-three, and that of the fourth year four hundred and thirty-four. The institution was thoroughly organized on the system contemplated in the plan of the building. Instruction was given by an able faculty, composed of fourteen teachers. The course of study was ample and systematically progressive from a first primary grade to a graduation in the normal department, which, in point of fact, was the first normal school organized in the State of New Jersey.

From the chapel services, with which each school day was opened, the teachers and scholars of the different grades were dismissed to their several rooms. In the parlor any trustee, parent, or visitor could find a schedule indicating the recitation and teacher for each department and room at any hour of the day. Changes of exercises in the different rooms were simultaneous, and signaled by the striking of a gong. Friday afternoons public literary and musical exercises were held in the chapel, which had a strong influence in developing every department of study. On those occasions, which were largely attended by visiting friends, the standing of the pupils was announced.

The success of the instructional work of the institute was marked from a very early day in its history, so that it became no infrequent occurrence to receive visitors from dis-

tant States to study the plan of the building, the system of instruction, and the results.

The moral tone of the school was uniformly high. Indeed, the religious element was so influential that a case of discipline became a matter of surprise.

INSTRUCTORS.

The highest praise has always been considered due to Principal Chase for his great skill and efficiency in organizing and conducting the institute during the five years of his connection with it. In his arduous work and unsparing zeal he was supported by able teachers, several of whom in after years became celebrated in important spheres of public life. Of these mention may be made of the Rev. Drs. F. S. Hoyt, N. J. Burton, and J. L. G. M'Kown; Profs. B. Starr and G. B. Sears; also, of the lady teachers, Mrs. Green, who became the wife of the Hon. Mr. Stoughton, and Miss Sperry, who became the wife of Rev. Dr. Maclay. Mrs. Maclay died, as a missionary in Japan, after many years of effective service in that country and China. It was with great regret on the part of the trustees that declining health made it necessary for Mr. Chase to resign the principalship in 1853. He was dismissed with resolutions of high encomium.

Prof. Starr was promoted to the office, which he ably filled till the summer of 1856. During the school year following, Revs. R. T. Taylor and J. H. Knowles acted as joint principals.

STUDENTS.

It is impossible to mention the many students of the Newark Wesleyan Institute, during the nine years of its action, who subsequently became honored and useful citizens in the various walks of life. The following, and probably some

others, became ministers of the Gospel: W. R. Duryee, H. Lummis, D. H. Parish, H. M. Simpson, S. M. Stiles, W. Wood, J. H. Vincent, and G. H. Whitney. The last two named are justly celebrated for the influence they have exerted in educational spheres.

PUBLIC APPROVAL.

Probably no institution of learning in the Methodist Episcopal Church, if in any other, ever rose more rapidly into prominence, or, in its early period of action, gave more brilliant promise of large and continued usefulness. In evidence of this the following specimen notices from the newspapers of the time are inserted, together with two out of several successive series of resolutions passed by the New Jersey Annual Conference:

The following is taken from the "Newark Daily Advertiser:"

NEWARK WESLEYAN INSTITUTE.—The following extract is from a Boston paper of last week. It shows the opinion of an intelligent New Englander respecting an institution that has sprung up in our midst: "The best-arranged edifice and system of education for academical training that has ever come under our notice is the one bearing the title at the head of this article, and situated in the beautiful city of Newark, N. J. A new and imposing edifice has been constructed after the most approved model, and with every modern improvement and facility for health and comfort. As Providence evidently designs, it is prepared for the simultaneous education of both sexes, and yet is defended from all the objections that attach to the large public academies of this character. The faculty is large, and of a superior character. The principal, Sidera Chase, A.M., has been for a number of years in charge of a popular ladies' academy in Middletown, Conn., and commences his new relation with a well-earned reputation for scholarship, tact in teaching, and amenity of manners."

The New York correspondent of the "Pittsburg Christian Advocate" spoke of the institution as follows:

A week or two since we enjoyed the pleasure of a visit to the Newark Wesleyan Institute. Rev. D. P. Kidder, our excellent Sunday-school editor, had much to do in getting up this institution. We wish to call the attention of our friends to its plan and arrangement, especially those who are planning seminaries in our Church. We regard it as a model institution, embracing a better system, combining more advantages, and at a less expense, than any other institution we have ever seen, and they are not few in number.

The whole expense of the institution, including lots in the city of Newark, building and furniture, will not exceed $15,000, and yet the building is so arranged that four hundred students may be accommodated and instructed; and that, too, with no more teachers than half that number of students usually require.

Equally favorable notices were published in the "Ladies' Repository," of Cincinnati, and the "Sunday-School Advocate," of New York.

ACTION OF THE NEW JERSEY CONFERENCE.

April 24, 1850.

Your committee take pleasure in expressing their satisfaction at the high degree of prosperity enjoyed by the Newark Wesleyan Institute. It has been communicated to us that at the present time the institution not only has three hundred scholars enrolled upon its lists, but also a large number of applicants for whom in the proper departments it has not room. In view of the powerful influence for good which such an institution, conducted on Christian principles, cannot fail to exert, we hail it as a valuable auxiliary in the great cause of Christian education, and wish it continued success.

April 17, 1856.

Whereas, The Newark Wesleyan Institute, during the eight years of its existence, has demonstrated a large capacity for usefulness; and,

Whereas, From its central position in the northern half of the Conference, and to a large and growing population it appears extremely desir-

able that its original design should be carried out, particularly in the erection of a boarding department; therefore,

Resolved, 1. That, should the trustees of the Newark Wesleyan Institute resolve on endeavoring to increase the accommodations of the institution by erecting a boarding department or otherwise, the Conference will cordially sanction the enterprise.

Resolved, 2. That should the trustees for this purpose deem it proper to appoint an agent for the sale of stock or scholarships, or for the collection of funds, the Conference will recommend such agent to the co-operation and support of our churches and people generally, and especially in the northern half of its territory.

Elected as representatives of stock—M. E. Ellison, C. S. Vancleve; appointed visitors—I. W. Wiley, D. D. Lore, J. T. Crane.

EMBARRASSMENTS.

It seems, indeed, to have been a cruel fate that allowed an institution of such demonstrated capacity and promise of usefulness to struggle with embarrassments of any kind. Yet it came to pass that for lack of a comparatively small amount of funds it was compelled to forfeit its well-earned position, and surrender its corporate existence. That this was not done without earnest efforts to avoid that catastrophe is shown by the following extracts from an appeal made especially to the Methodist Episcopal churches of Newark, which extracts also embody an official statement of certain portions of its history.

On November 26, 1855, a called meeting of the pastors and official members of the Methodist Episcopal churches of Newark was held, at which the trustees of the Newark Wesleyan Institute made a full statement of its affairs and claims for pecuniary relief. That statement in full stands recorded in the Journal of the institute, but it can only be represented here by brief extracts:

The institute was incorporated with a capital stock of $20.000. This sum was deemed a low estimate for the necessary expenses of the under-

taking. But it was found necessary to commence operations with about half of the desired amount. Up to the present time the amount received on stock account is $12,067. The following expenditures have been made: for site, $2,851 88; building, fences, etc., $13,210 91; furniture, $1,601 30; interest, $760 93; insurance, $60; total, $18,485 02.

The average cost for teachers' salaries and current expenses has been about $5,000. This sum has been generally met by our assets from tuition. Had there been no losses from bad debts, and no expense for interest, the excess of tuition receipts would have been nearly sufficient to cover all expenses. But as affairs have turned out, the result of our operations for the last three years has been a gradual increase of debt, so that now the liabilities of the institution are not far from $8,000.

A careful review of the history of the institute for the seven years of its actual operation shows conclusively the important facts, first, that such an institution was greatly needed; second, that it has been very useful. On these points it may be remarked that the voluntary movement by which this institute was called into existence had a very obvious effect in awakening greater activity and decided improvement in the public schools of the city. At the same time the institute has furnished facilities for education altogether above the range of the public schools. It has been instrumental in fitting several young men for college, in graduating several young ladies, and in giving instruction to large numbers of youth now engaged in the active duties of life.

It has at times been blessed with the awakening influences of the Divine Spirit, and pupils of both sexes have been converted while enjoying its privileges. Indeed, several of its students have already gone forth as ministers of the word of life, both in our own country and in regions far remote.

Few educational institutions have, in the same length of time, attained a higher rank. Indeed, the Newark Wesleyan Institute is already widely known and thoroughly commended, having again and again, by the best of judges, been pronounced a model school.

When the institution opened, Methodism in Newark was comparatively feeble. We had but three churches besides the German, and about one thousand two hundred members. Now we have eight churches, with two thousand five hundred members, and two thousand

two hundred and twenty-two Sunday-school scholars, irrespective of German and mission Sunday-school scholars.

Without entering into further details, the trustees find themselves compelled to inform their friends that a period has arrived when some decided movement must be made in favor of the Newark Wesleyan Institute, or its future continuance will be thrown into jeopardy. Our own convictions are, that the objects of the institution are of such importance as to fully justify large sacrifices in order to maintain and perpetuate it. But such an undertaking cannot be accomplished without a concurrence of views and a union of effort upon a somewhat extended scale. A literary institution in the interests of the Church should not, and cannot of right, be dependent on individuals, but should be placed in a position in which the whole Church will feel an interest and responsibility in it. To secure this is what we ardently desire, and what we regard as every way practicable.

Within the northern half of the New Jersey Conference are about fifteen thousand members of our Church, and four times the number of its friends having no other literary institution under their control or patronage, save the Pennington Seminary, on the opposite side of the State. To the majority of this large and growing population this institute is centrally situated. At the same time there is an equal Methodist population in New York and Brooklyn, a share of whose patronage might be easily secured had we boarding accommodations.

The question now arises, whether measures may not be taken to enlist the zeal and concentrate the energies of the Conference and its friends, in conjunction with the local strength of Newark, to enlarge, maintain, and perpetuate the Newark Wesleyan Institute. If this be done, it is certain that Newark must take the lead, and show an example of benevolence and zeal in the cause of education that will challenge the sympathy and co-operation of the surrounding community. For establishing a strong academic institution in this central region of the Church and country we now have the great advantages of a choice location, a good building, an organized faculty, a superior system of instruction, and a large number of pupils already in training. These are results that cannot be secured for any new enterprise without the lapse of years, together with an expenditure of money and of effort far greater than will be necessary to place this institute in an independent position.

To the future Newark Conference this institution will be very central, and, if it be sustained and enlarged, there will be no difficulty in concentrating upon it the Conference support and patronage. If, however, the Newark Wesleyan Institute, after so fair a beginning, shall be suffered to go down or pass out of our hands, whatever place may be selected for a Conference seminary this will not. Indeed, such an event would be a serious hinderance to the establishment of any similar institution in this region for the next quarter of a century.

At the end of these and many more similar arguments a perfect unanimity of sentiment prevailed, and the most cordial resolutions were passed in favor of maintaining, enlarging, and perpetuating the institution. Unhappily, however, after trial, the subscriptions fell short, and the trustees felt compelled to sell out the property in 1857 for the sum of $18,000. With that sum they liquidated their obligations and closed up the transactions of the corporation with promptness and honor. For long, faithful, and disinterested services in that trusteeship the names of the following laymen deserve to be passed down to posterity with the highest commendation, namely: John Hartshorne, David Campbell, William G. Lord, D. M. FitzGerald, J. B. Pinneo, James Jackson, and Benjamin J. Wood, while several others honorably filled shorter terms of service.

SUCCESSION.

It is a gratifying fact that, although sold out by its original stockholders, the Newark Wesleyan Institute, so far from becoming extinct, has had continuous succession as an active agency of Christian education. Its succession has, in fact, been twofold, first in the *Newark Academy*, which purchased and still occupies its property; and, second, in the *Centenary Collegiate Institute*, of the Newark Conference, located at Hackettstown, N. J.

NEWARK ACADEMY.

The Newark Academy was founded as far back as 1792. Its location for many years had been on Broad Street, on the site now occupied by the United States post-office and government building. In the year 1857 it was transferred to the more eligible site previously occupied by the Newark Wesleyan Institute, where it has been continued ever since in successful operation as an institution for boys and young men. In the year closing in June, 1885, it had one hundred and eighty students.

Its successive principals have been Rev. F. A. Adams, Messrs. S. A. Farrand, Ph.D., C. M. Harrison, and C. M. Davis, with Major Hopkins as an associate principal.

At the present time, as for the last ten years, the institution is under the able management of Dr. Farrand, who temporarily retired from the principalship in 1865.

Its course of study, beginning with the English branches, includes all that is necessary for the most thorough preparation for college, the scientific school, or for business life. The institution now enjoys an enviable reputation throughout the State, and in States adjoining. Best of all, the moral and religious influence of the school in molding the characters of its pupils forms its most prominent characteristic.

CENTENARY COLLEGIATE INSTITUTE.

The history of the second line of succession of the Newark Wesleyan Institute commenced with the action of the Newark Conference of the Methodist Episcopal Church, in 1866, when, after due consideration, it was voted to "recommend the erection of an academic institute that shall be an honor to the Church and a blessing to future genertions."

In September, 1859, the corner-stone of the Centenary Collegiate Institute, at Hackettstown, was laid by Bishop Simpson. In September, 1874, the institution was dedicated and opened for school work, under the presidency of Rev. George H. Whitney, D.D. Dr. Whitney has held the office of president from that time to the present.

The building was erected at a cost of nearly $200,000, and was considered the most complete, and costly, in all respects of any that had been built within the connection devoted to "seminary work." Since the opening about $15,000 additional have been expended in improvements, such as a gymnasium for young men, a gymnasium for young ladies, bath-rooms, apparatus, chemical and philosophical, a room for library, reading-room, and museum. Besides, several very valuable cabinets, etc., have been presented by friends. While from the start the school has always been well patronized, during the past four years the building, though accommodating nearly two hundred students, has been crowded, and more than one hundred have been refused admittance from lack of room.

The institution was opened with a debt of $45,000. During the first two years the debt was reduced to $36,000. Six years later Mr. George I. Seney voluntarily offered Dr. Whitney $15,000 if the balance of the debt should be raised. The offer was accepted, and within a few months the $36,000 were canceled, and not a dollar of debt has since been added, all recent improvements having been paid for as soon as completed.

Too much could hardly be said of the high intellectual, moral, and religious standard that has been continuously maintained by this important institution, or of its brilliant prospects for long-continued usefulness.

From the Library of
B. F. CRARY

PART III.

CHAPTER I.

FOUNDING AND EARLIEST HISTORY OF THE SCHOOL OF THEOLOGY OF BOSTON UNIVERSITY.

BY PRESIDENT WILLIAM F. WARREN, S.T.D., LL.D.

For the origin of this mother of our Theological Seminaries we must go back to the first Centennial Jubilee of Universal Methodism. In the spring of 1833, the year of that jubilee, a "Convention of ministers and members of the Methodist Episcopal Church in New England" was called "to consider the expediency of establishing a Methodist theological institution." It met on the 24th of April, in the Bromfield Street Church, Boston, and, after a two-days' session, issued an "Address to the Ministers and Members of the Methodist Episcopal Church in New England," earnestly recommending the proposed measure. Centenary offerings were asked for the purpose of founding the contemplated school. The address filled about three columns of the local church organ, "Zion's Herald," and produced a profound impression. Many, it is true, were not prepared to welcome the new movement; but, with few exceptions, the leading minds, both in the ministry and laity, favored it.

To continue and complete the work thus inaugurated the convention proposed the formation of a society, in which the adjacent Annual Conferences should be equally represented, and which should serve as their common organ in

locating, organizing, and endowing the new institution. It solicited at the hands of the Conferences the appointment of committees of five to co-operate with a like committee from the Convention in the organization of such a society, and, committees having been appointed a few weeks after by the New England and New Hampshire Conferences,* the three delegations met in Bromfield Street Church, August 28 and 29, and founded the "Wesley Institute Association." There were subscribed on the spot $1,800, another address immediately issued, and the agitation proceeded most favorably. A special column was assigned to the new school in the authorized form for centenary subscription papers, and in some cases, as at Providence, it was found that of the offerings and subscriptions a larger part was devoted to this object than to any other.

In the spring of 1840 both Conferences again took favorable action, in which they were joined by the Maine. All passed, among others, the following resolution:

"*Resolved*, That this Conference approve of the design of the Wesley Institute Association to establish the contemplated institution in New England on the general model of the Wesleyan School in London [finally located at Richmond], and that we will sustain the association, and heartily co-operate with the friends of the enterprise in the accomplishment of their important object."

Each of the Conferences elected their five delegates to represent them in the association. In the Maine Conference, so great was the unanimity, that not one voice was raised against the movement. Over $1,300 were subscribed on the spot, and ten young men presented themselves as candidates for admission so soon as the school should be opened.

* The Maine was the only other Conference at that time in New England.

Meantime several favorable offers of locations had been received, one from representatives of Boston and vicinity, one from Newbury, Vt., and one from Billerica, Mass. The offer from the citizens of Newbury was of a site and buildings equal to those of the Newbury Seminary, on condition that $15,000 were pledged toward the endowment of the new school. In a meeting of the association, held on the 4th of November, 1840, the proposition from Newbury was accepted, a board of trustees elected, and financial agents appointed to solicit additional funds. At the same meeting Rev. John Dempster, A.M., of the Black River Conference, was elected professor of systematic theology, and Rev. John W. Merrill, A.M., then president of M'Kendree College, professor of sacred literature. This was the first theological faculty in the history of American Methodism.

Unfortunately the finances of the new enterprise would not admit of an immediate commencement, and the professors elect remained at their former posts. The financial agents having regular pastoral charges, could do but little for the cause; and thus the spring of 1841 found the school still unopened. Meantime the friends and representatives of Wesleyan University began to agitate the question of carrying the theological institution to Middletown, Conn., and making it a department of the university. A recommendation to that effect was carried through the Providence, New England, and Maine Conferences; and when the Wesley Institute Association met in Plymouth, N. H., September 15, they deemed it expedient, in view of this Conference action, and the report that $20,000 had been offered for a building in case the school could go to Middletown, to rescind their former action by which the location had been fixed in Newbury. They appointed a committee to confer with the au-

thorities at Middletown, with full power to transfer and make over to the university all funds, notes, subscriptions, etc., held by the association for the benefit of the projected school. They even gave authority to this committee to make any changes or modifications in the constitution of the society requisite to the legal and effectual carrying out of this plan! As but six members of the association were present at the meeting, this remarkable action was afterward sharply criticised. On the 20th of October, however, the committee met in Boston, and, after conference with Dr. Bangs, then president of the university, transferred all centenary and other funds and pledges in possession of the association to Wesleyan University, on two simple conditions: first, that the new theological department should be opened at once; and, second, that previous collegiate education should not be required for admission. Thereafter all protests against the action of the meeting at Plymouth were useless, and, its mission apparently accomplished, the Wesley Institute Association disappeared from view. The university redeemed its pledge by announcing in November the opening of a biblical department. Nevertheless, no separate theological curriculum being provided independent of the regular collegiate one, and no new instructor being added to the faculty, it was soon seen that nothing had been accomplished toward the establishment of the desired ministerial school.

But while the funds of the original centenary organization had taken this unexpected course, its ideas and spirit and plans had kept to the original line. They were at this very time working themselves out at Newbury, the originally determined location. Newbury Seminary, at that time one of our strongest educational institutions, contributed at the very outset not a little to the centenary movement in favor of es-

tablishing a theological school. Many of the best arguments in the Church papers were dated from that literary center. Its bid as a location for the projected school was the earliest and best. To prepare the way for its coming the Theological Society of Newbury Seminary was organized September 11, 1840. By constitutional provision the principal of the seminary, if a member of the New Hampshire Conference,* was to be president, the stationed preacher vice-president. This placed Professor Osmon C. Baker, A.M. (the late Bishop), at the head of the new organization. The object of the society was the ministerial training of its members under the oversight of these experienced officers. For a time its exercises consisted of essay-writing, criticism, discussion, preaching, etc. Encouraged, however, by the Wesley Institute Association's acceptance of Newbury as the location of the theological school, Professor Baker and his associates added, in the spring of 1841, an extended course of lectures and theological text-book instruction. On recommendation of the Conference the department was still further developed by the addition of facilities for the study of Hebrew. Rev. Henry W. Adams, A.B., a graduate of Middletown, was the instructor in this branch. The following year Professor Willett resigned his chair in Wesleyan University and accepted the professorship of Hebrew in what was now called

The Newbury Biblical Institute.

A few months later Professor Willett established a theological organ, known as the "Newbury Biblical Magazine." Preparations were made to erect a hall for the theological students. Some of the materials were purchased, but it

* The Vermont Conference was not set off until 1844.

being thought wiser to wait the more definite action of the Annual Conferences, the work was postponed. For immediate use a portion of the existing seminary building, which had previously been occupied by the ladies, was set apart for the institute, and on the 29th of September, 1843, formally dedicated. Professor Baker delivered the dedicatory address, his theme being "The Call and Qualification of the Christian Minister." At this time twenty students were in attendance upon the institute.

In 1844 Professor Baker resigned his principalship of the seminary and professorship in the institute to enter upon the regular work of the ministry. Not long after a committee of Newbury brethren visited the Boston Preachers' Meeting to secure their co-operation in inviting the Rev. John Dempster, at this time stationed in New York, to the chair vacated by Professor Baker. The Boston brethren consented to unite in the call, on condition that the school should be made a general one for all the New England Conferences, and that its future location shold be left to the determination of the Conferences or their representatives. These conditions were acceded to, and Mr. Dempster entered upon his duties at Newbury. To carry out the new programme loyally, the trustees of the Newbury Biblical Institute met in May, 1845, at Winchester, the seat of the New Hampshire Conference, and requested Professor Dempster to visit the other New England Conferences as their agent, and seek their concurrence in three propositions: 1. That the patronizing Conferences should all have an equal representation in the board of trustees; 2. That the location of the school should be determined by the Conferences or by their trustees; and, 3. That $37,000, in addition to the $12,000 already subscribed for the Newbury Institute, should be raised as an endowment.

The New England, New Hampshire, and Providence Conferences readily accepted these propositions, and appointed, as requested, five trustees each, to act with the trustees of the Newbury Biblical Institute. This was a resumption of the original plan, set aside by the irregular, if not illegal, action of the Plymouth session of the Wesley Institute Association. The constitution of that association had provided that the supervision of the future institution should be in the hands of the Conferences, each appointing five of its governing board. It had also left the decision of the question of location to a body (the association itself) in which each Conference was equally represented. About the same sum had likewise been fixed upon at the outset as necessary for the first endowment of the school. Thus the original movement of the centenary year, recovering itself from all losses and delays, held once more on its way.

About this time the trustees of the Newbury Biblical Institute discovered, that by the terms of their charter so considerable an increase of their number as that contemplated in their proposition to the Conferences, was impracticable. With commendable magnanimity they therefore accepted the recommendation of the Vermont Conference, and transferred their work to the hands of the trustees appointed by the Conferences. Dr. Dempster took the field as financial agent, and the thus re-organized institute of Newbury became thereafter

The Methodist General Biblical Institute.

The task of raising $37,000 at that time for such a purpose was no easy one. Even Dr. Dempster failed. He did his utmost for a full year, even visiting Great Britain, and soliciting from friends of American Methodism there, but

still the sum total fell vastly short of the desired amount. In the spring of 1847, however, an eligible offer of location and building having been received from citizens of Concord, N. H., the trustees accepted the same, elected a faculty, and on the 1st of April re-opened the school with three professors and seven students.* A charter was procured from the General Court of New Hampshire (approved July, 13, 1847), and thus the idea of the centenary convention of 1839 entered upon a new stage of its destined realization.

In explanation of the slowness of the movement up to this point, many things should be remembered. First, it required time to create a public sentiment in favor of such an innovation upon the past practice of Methodism with respect to ministerial training. This, however, was not so great a hinderance as the general poverty of our people. A generation ago our cause was in most places in New England in all the weakness of its first beginnings. Very few could do more than meet the ordinary calls of charity and of church work. Again, it was the period of the great anti-slavery agitation, which led to the Wesleyan secession in New England, and to the rending of the entire denomination into two vast fragments. It was, furthermore, the time of the great Millerite frenzy of 1843, and its most damaging reactions thereafter. Many of the warmest friends of the school

* The following were the heroic professors who sacrificed the honors and emoluments of the best pulpits of their day to build up, amid incredible obstacles, the Concord Biblical Institute: John Dempster, D.D. (years of service, 1847–1852); Osmon C. Baker, D.D., afterward Bishop (1847–1852); Charles Adams, D.D. (1847–1849); Stephen M. Vail, D.D. (1849–1867); John W. Merrill, D.D. (1854–1867); and David Patten, D.D. (1854–1867)—the last also serving in the new faculty in Boston. Isaac Rich, Esq., the Hon. Jacob Sleeper, and the Hon. Lee Claflin, later the founders of the Boston University, were the first large pecuniary benefactors of the school.

had to give their best thought and work to the defense of the people against this popular delusion. In addition to all these things, the support of newly established academies, and the endowment of Wesleyan University, then scarce a decade old and greatly embarrassed, were connectional burdens of special urgency, taxing to the utmost the benevolence of the Church. Under all the circumstances, the chief wonder is that the project of founding a theological seminary was not at an early period entirely abandoned.

The success of the school in its new location was such as to meet all reasonable expectation. Considering the means and circumstances of the institution, a most honorable record was achieved. It graduated two hundred and ten students, an average of over ten per annum. It educated in part over five hundred and seventy ministers, an average of nearly thirty a year. These men are scattered through twenty-five or thirty of our Annual Conferences, at the head of foreign missions, in prominent educational institutions, and even in the Wesleyan ministry of British America and the mother country. "One third of the New England Conference," said a writer in 1866, "and two thirds of the New Hampshire, are from this institution, while twenty-three more are in the Providence Conference. To take Concord out of New England," he adds, "would be to ruin New England Methodism."

During all these years the school was constantly on the verge of bankruptcy. Its chief dependence was the pittance annually collected by the members of the eight patronizing Conferences. To facilitate the work of securing an endowment, as well as to obtain the advantage of a metropolitan location, the question of removal to Boston was frequently discussed. Once and again the trustees and patrons were deterred from action, first, by the financial crises of the country,

then by the repeated disasters by fire which overtook our academy at Wilbraham. The approach of the centenary of American Methodism, however, in 1866, afforded just the needed opportunity. Liberal subscriptions were solicited and obtained, a new board of trustees organized under a Massachusetts charter, and, in 1867, the school, with all its trusts and traditions, was transferred to Boston. Such was the origin of

THE BOSTON THEOLOGICAL SEMINARY,

under which new name the school was carried on from 1867 till 1871–72. The prosperity of the re-organized institution during this period is shown by the following annual totals of students in attendance: thirty-two, forty-four, fifty-nine, eighty-one, ninety-four. During this time, under a new faculty, many of the ablest and most learned of American divines, of various evangelical denominations, were employed as lecturers extraordinary, missionary instruction was introduced, a library fund collected, two scholarships founded, and an annual report printed, now of no inconsiderable historic value. During the year 1871 the seminary was legally transferred to the trustees of the newly founded Boston University—the first completely organized university, with all the faculties, in universal Methodism. Since that time authentic accounts of its growth and work may be found in the published annual reports of the president of Boston University, and in the quadrennial reports of the trustees of the university to the General Conferences of the Methodist Episcopal Church, printed in the Journals of said Conferences.

Briefly sketched, such is the story of the rise and early fortunes of our earliest institution for the training of Chris-

tian ministers. Its founders fought the battle for all that were to follow. Its relation to the institutions at Evanston and Madison is almost directly parental. To found the former Dr. Dempster resigned his position of honor and influence at Concord, and went forth to recommence the struggle of his life in the great West. Happily Providence had better things in store for him. A saintly widow consecrated her ample fortune to the work, and he was privileged to organize, upon a financial basis such as he had never dreamed of before, the Garrett Biblical Institute. The founder of the Drew Theological Seminary was a parishioner of the same heroic pioneer during the years immediately preceding his exchange of the pulpit for the championship of the New England Theological School. The prominence of the name of Daniel Drew upon Dempster's earliest subscription book, shows when and how that intelligent interest in ministerial education was cultivated which culminated, in 1866, in the munificent foundation at Madison. It is also a pleasing coincidence, that the first two anniversary orators at Concord afterward became, in precisely the same order, the first two presidents of Drew Theological Seminary.

CHAPTER II.

GARRETT BIBLICAL INSTITUTE.

BY HON. JUDGE GRANT GOODRICH.

IN 1853 there was but one theological school in the Methodist Episcopal Church. This was founded through the labors of Rev. John Dempster, D.D., at Concord, New Hampshire. The Methodists of America were slow to approve such schools, and it was felt that special safeguards, providing against apprehended dangers, were necessary. Mrs. Eliza Garrett, of Chicago, by the death of her husband, had become possessed of a large property in the city of Chicago, and, being without children and desirous of advancing the Redeemer's kingdom, determined to devote two thirds of her property to such uses as seemed most likely to promote that object. She sought the advice of various friends in whose judgment she had confidence, but none of their suggestions met her entire approval. In consulting another friend, her attention was called to the founding of a theological school. That, she replied, had been the subject of her own thought; the pious and heroic men who had spread the Gospel with such wonderful success over a wide and sparsely settled country, among a people largely deprived of the means of education, deserved and should receive all honor; but the more settled condition of the people would lead to higher education and intelligence, and they would then demand a ministry of higher culture, and to the training of such a ministry she would devote her property. In December, 1853, a will was drawn to carry this design into effect.

Several coincidences indicate that her inspiration to this noble purpose was from on high. About this time Rev. D. P. Kidder, D.D., being informed of her intention, visited and encouraged her. Also, in the succeeding winter, Dr. Dempster, in pursuance of a plan to found such a school in the West, visited Chicago, and, on learning the purpose of Mrs. Garrett, was introduced to her, and, on consultation, said: "The will of the Lord is clear, I have been directed of him, though I knew it not." He desired to commence at once, but the debts of the estate could not be paid under two years, and until that time Mrs. Garrett could give no aid. Dr. Dempster was not content to wait, and in December, 1853, he called a meeting of a few friends of the enterprise, and proposed, if they would furnish a building and $1,600 a year, he would become responsible for all other expenses. This they promised to do, and in January, 1854, a wooden building, adequate to accommodate forty students, was finished, and the school was opened, under the charge of Rev. John Dempster, D.D., Rev. William Goodfellow, A.M., and the Rev. William P. Wright, A.M. The first term opened with four and closed with sixteen students. The direction was confided to a committee until the commencement of the term, in 1856, when the government and property were passed over to the trustees named in the charter. In November, 1855, its founder, after a brief illness, passed from earth to heaven, with the exclamation upon her dying lips, "Bless the Lord, O my soul!"

The provisions of the charter, and the action of the General Conference on the petition of the trustees, effectually insure fidelity to the doctrines and discipline of the Church. The charter requires three of the trustees to be ministers and three laymen, all to be members of the Methodist Episcopal

Church, and to be elected by the Rock River Conference. The policy of so limited a number of trustees, and of confining the election to the Rock River Conference, has been questioned; but we are certain that the history of the institution will justify the wisdom of these provisions. Uniform experience demonstrates that a small board of trustees is more efficient than a large one. They should always be selected for their sound judgment, intelligent devotion to the Church, and ability to give that large amount of time and personal attention to their duties which can alone insure success. While thus securing efficiency in the conduct of financial affairs, the charter gives the patronizing Conferences a supervision of the institution, by the appointment of two visitors from each, who have the right to participate in the examination of the students, to inquire into the teaching, and to submit such advice to the trustees as they deem proper. These supervisory powers are practically more conserving and controlling than one or two votes in a large body of trustees. The charter shows what careful provisions against doctrinal errors and misteaching have been made. Regarding the school as connectional, and that all possible safeguards might be thrown around it, the trustees, before the election of any professors, except Dr. Dempster, petitioned the Bishops for their counsel in organizing the institution, the selection of its teachers, and the general plan of its management. This petition was referred to the General Conference of 1856, which recommended that the Bishops act as an advisory committee to counsel the trustees of the Garrett Biblical Institute, and such other similar institutions as may exist, but disapproved the undue multiplication of such schools.

In accordance with such action, the Bishops advised that

no teacher be elected without their approval, and that every teacher, before entering upon his duties, should sign a declaration of his approval of the doctrines and discipline of the Methodist Episcopal Church. These recommendations were approved by the trustees, and have been carefully observed.

In 1865 the number of students had so increased that the original building became inadequate for their accommodation, and, as a pious woman had founded the school, an appeal was made to the women of the Church to erect a more commodious building, to be dedicated as a memorial to Barbara Heck. The Rev. James S. Smart was secured as agent, and his labors were so successful that on the 12th of July, 1866, the corner-stone of a handsome brick building was laid, which was finished, furnished, and dedicated, July 4, 1867, at a cost of $57,000. Of the cost of the building, however, $25,000 remained unprovided for, which the trustees were compelled to assume. This edifice (Heck Hall) contains a chapel, library, recitation rooms, and fifty-seven rooms for students. These accommodations have heretofore proved sufficient, but the institution has so grown in favor with the Church, and the number of students has so multiplied, that an additional building, specially for chapel, library, and lecture rooms, is greatly needed. It is hoped the friends of ministerial education will speedily furnish the necessary funds; for it is the fixed policy of the trustees to sell no part of the endowment property, and not to encumber it for current expenses, or for the erection of buildings.

The financial history of the institute has been one of marked vicissitude, but under the unremitting labors and skillful management of the trustees, the generous liberality of the Church, and the blessing of God, it has been one of

marvelous success. The endowment left by Mrs. Garrett was in real estate, most of it in the business part of Chicago. When it passed from the executors of Mrs. Garrett to the trustees it was mostly unproductive. The trustees put as much of it as possible under ground rents, in which they were satisfactorily successful; but the financial embarrassments of 1857 compelled the lessee of the most valuable part to give up his lease in the succeeding year. In 1860 the wigwam in which Mr. Lincoln was nominated was erected upon it at a comparatively nominal rent. This building was afterward purchased, and converted into business tenements, but was burned in 1867. In 1870 a block of brick stores was built upon it at a cost of $65,000, which, with $25,000 assumed in the erection of Heck Hall, and $2,000 paid on the purchase of the wigwam, constituted an indebtedness of $92,000. This building, with two other brick stores, was swept away in the great fire of October, 1871, leaving most of the property not only unproductive, but encumbered with the whole debt of $92,000. This great calamity left the financial affairs of the institution in a most deplorable condition. But by the generous liberality of the entire Church in its contributions for the relief of the suffering brethren of Chicago, the institute realized as its share $62,500, and the trustees, as the only means of paying the debt and securing the support of the school, erected in 1872 a larger building at a cost of $110,000. For the ensuing year the property yielded an income of $25,000; but the panic of 1873 so bankrupted lessees and depressed rents that in 1878 we had run behind $1,500, and the estimated deficiency for the ensuing year was $5,000. The trustees called the faculty together, and having submitted the financial condition, informed them that they had resolved to sell none of the property and to

contract no liabilities for the current expenses of the school; that the only way it could be continued was by an appeal to the Church for relief; and if that failed, the school must be closed until its endowment could be relieved of incumbrance. A meeting of the friends of the institution was then called, and it was resolved to make an appeal to the Church to cancel the indebtedness and increase the endowment. The faculty generously contributed one fourth of their salaries; but little progress was made until, by appointment of the Rock River Conference, in 1879, the services of the Rev. W. C. Dandy, D.D., were procured. He entered upon the work with a thorough appreciation of its importance, and prosecuted it with an intelligent zeal, an earnest but kind persistency which gave him a wonderful success, not only in obtaining pecuniary relief, but in awakening an interest in behalf of ministerial education in the Church at large. Among the numerous gifts obtained during this period was the noble benefaction of Mrs. Cornelia Miller, of Iowa, of $30,000 for the endowment of the chair of practical theology. Through Dr. Dandy's labors and the fortunate sale of some riparian rights we are able to make the gratifying announcement to the Church that all the debts of Garrett Biblical Institute have been paid. Reliable progress is also being made toward a handsome increase of the endowment, and the income will be adequate to meet all current expenses, unless an unforeseen depreciation in rents should occur. It is earnestly hoped, that as the wants of the school are constantly increasing, the worthy example of Mrs. Miller will be followed by others, that thus the institute may be placed fully abreast with all the requirements of the age.

Recognizing, as we do, these signal manifestations of divine favor to this school of the prophets, we renew to its

present and future governors and teachers the exhortation which was addressed by the committee who organized Garrett Biblical Institute, and directed the first years of its history, when they surrendered its control to the charter trustees, "That learning however profound, human wisdom however deep, the skill of logic and the grace of eloquence however polished, without the kindled fires, the baptismal unction of the Holy Ghost, are vanities and worse than vanities, in fitting the minister of the Gospel of Christ for his holy calling. . . . Let all learning and science, however varied and profound, be regarded as valueless to the commissioned of Heaven, only so far as they arm him with more potency to wield the mighty truths and unfold the saving mysteries of the Gospel of Christ. Let Christ, the Divine Redeemer, and his vicarious sacrifice, his atoning and purifying blood, be ever recognized and proclaimed as the only source of salvation to a fallen world. In dread of the final judgment we adjure you to fail not."

TRUSTEES.—Hon. Grant Goodrich, president; Orrington Lunt, secretary and treasurer; Luke Hitchcock, D.D., Rev. E. H. Gammon, William Deering, R. D. Sheppard, D.D.

OFFICIAL BOARD OF COUNSEL.—The Bishops of the Methodist Episcopal Church.

FACULTY.—Henry B. Ridgaway, D.D., president; Professors Miner Raymond, D.D., LL.D., Charles F. Bradley, B.D., Milton S. Terry, D.D., Charles W. Bennett, D.D.; Robert L. Cumnock, A.M., elocution; Rev. Milton S. Vail, A.B., Greek.

Among the retired professors, Henry Bannister, D.D., and Francis C. Hemenway, D.D., both deceased, each gave twenty-five of the best years of life to this institution, Daniel P. Kidder, D.D., fifteen years, and Bishop Ninde nine years.

ALUMNI.—A class of six was graduated from this school in 1858. Each year since has added to the list of the *alumni*. Of the three hundred and twenty-seven graduates, the following have become distinguished in the various fields of labor assigned them:

J. Watson Waugh, D.D., North India; James S. Chadwick, D.D., New York; Charles H. Fowler, D.D., LL.D., Bishop Methodist Episcopal Church; Darius H. Muller, D.D., East Ohio; P. T. Wilson, M.D., North India; James H. Messmore, D.D., North India; N. H. Axtell, D.D., Rock River; O. J. Cowles, D.D., Kansas; George E. Strobridge, D.D., New York; John Poucher, D.D., Indiana; J. C. Hartzell, D.D., Louisiana; Joshua H. Rigby, D.D., Upper Iowa; Wilbur F. Yocum, D.D., president Fort Wayne College; W. H. H. Adams, D.D., president Illinois Wesleyan University; Nathan Burwash, S.T.D., professor of theology in Victoria University; Spencer Lewis, B.D., China Mission; Edward L. Park, A.M., B.D., president of Simpson College, and many others.

CHAPTER III.

DREW THEOLOGICAL SEMINARY.

BY HENRY A. BUTTZ, D.D.

THE DREW THEOLOGICAL SEMINARY is the result of the Centennial celebration of American Methodism in 1866. The General Conference of 1864, in its arrangements for the Centennial, expressed the desire that the educational interests of the Church should share largely in the contributions of the people.

The necessity for a forward movement in educational work, especially in the department of ministerial education, was felicitously expressed by the Rev. Dr. Abel Stevens, in 1865.

In his "Centenary of American Methodism" he thus writes of the Methodist Episcopal Church: "It should especially enlarge its means of ministerial education. It has done a great work in the mere conquest of the popular prejudice against theological schools. It has provided (as we have seen) two such institutions—one in the north-east, and one in the north-west; it needs at least three more immediately—one in the middle east, one in the middle west, and one on the Pacific coast. It should have them at latest within five years, and its proposed Centenary Fund will probably enable it to provide them even earlier."

In the year 1866, Mr. Daniel Drew, a layman of New York city, proposed to give $500,000 for the purpose of founding, in or near New York city, a theological seminary for the Methodist Episcopal Church. This most generous

offer was received with profound satisfaction and deep gratitude by the Church, and plans to put into effect this purpose of Mr. Drew were at once considered.

The first matter which engaged his attention was the selection of a suitable location. After a careful investigation of the various places which were suggested, it was decided to establish the institution at Madison, N. J., about twenty-seven miles from the city of New York. The site chosen was the valuable property known as the "Forest," belonging to the Gibbons estate. It is a most beautiful and healthful spot, about three hundred and seventy-five feet above tide-water, and admirably adapted, in all respects, for the purposes of an institution of learning.

On the grounds was the stately building known as the "Mansion." It was found admirably adapted to the needs of the school, its rooms large and high, having ante-rooms suitable for studies and offices for the professors; it also afforded ample room for the library, which was to be one of the finest theological reference libraries in the country.

The ninety-five acres of land that comprised the tract afforded fine locations for the residences of the faculty and for the dormitories. The grounds "are laid out with great taste and attractiveness, the original model being one of the finest of the English baronial estates."

Over $270,000 were spent by Daniel Drew in the purchase of these grounds, the erection of the necessary additional buildings, and in securing the valuable collections of books that now compose the library.

The seminary was incorporated by the Legislature of New Jersey on the 12th of February, 1868. The purposes of the institution were quite clearly outlined in the charter, which in its second section is as follows:

2. *And be it enacted*, That the objects and purposes of the said corporation are the establishment, maintenance, and support within the State of New Jersey of a theological faculty and seminary, and of theological instruction and education therein, under the direction and supervision of the General Conference of the Methodist Episcopal Church in the United States, and in consonance with the doctrines and discipline of the said Church, with power to confer on graduates of said seminary proper degrees in theology, and to exercise the prerogative of a university in conferring honorary degrees in theology upon clergymen, with power also to organize faculties of arts, law, literature, and medicine at such time as the said corporation may see fit, and to that end to appoint professors in said faculties, and through them to provide instruction in the arts, law, literature, and medicine, and to confer degrees in the same, and to use and exercise all the powers and functions of a university; and said corporation is hereby authorized and empowered, whenever it shall desire so to do, to change its corporate name to that of the Drew University; said change to be effected by filing in the office of the Secretary of State, of this State, a certificate signed by the president of the board of trustees for the time being, by order of said board, of their intention so to change said name, and upon the filing of said certificate said corporation shall thenceforward be known by the said name of the Drew University; *provided*, that said change of name shall not in any wise affect the title to any of the property of the corporation; but said corporation shall have and enjoy all its franchises, property, rights, and privileges, and have succession in all respects as if its name had not been changed.

It thus appears that the school was founded to promote a higher training for the candidates for the Methodist ministry. While all the powers of a university were conferred upon the trustees and faculty by their charter, they have adhered thus far closely to its primary object. None are admitted from the Methodist Episcopal Church except those who are local preachers, or who are recommended by a Quarterly Conference as suitable persons to study for the ministry. Students from other denominations are only admitted

on receiving satisfactory credentials of their standing in the Church from which they come. Thus the ministerial and religious aspect of the school is strictly guarded at the door of entrance.

The seminary was formally opened on the 6th of November, 1867. The exercises were held in the morning in the Presbyterian church, which that society had generously tendered for that purpose, and in the afternoon in the Mansion on the seminary grounds, known as Mead Hall, a name given to it in recognition of the maiden name of Mrs. Drew. The large assembly present, including Bishops, clergymen, and laymen, with many ladies, showed a wide-spread interest in the occasion. The faculty present at the time consisted of John McClintock, D.D., LL.D., president, and professor of practical theology; Bernard H. Nadal, D.D., professor of historical theology. In carrying out the plan of the trustees, two members of the faculty, a professor of exegetical theology, and a professor of systematic theology, with such additional instruction as might be needed, remained to be secured. The faculty, as constituted at the opening of the second seminary year, in the autumn of 1868, was as follows:

Rev. John McClintock, D.D., LL.D., president, and professor of practical theology; Rev. B. H. Nadal, D.D., professor of historical theology; Rev. R. S. Foster, D.D., LL.D., professor of systematic theology; James Strong, S.T.D., professor of exegetical theology; Rev. Henry A. Buttz, M.A., adjunct professor of Greek; James H. Worman, M.A., librarian.

In the spring of 1869 the first class (numbering nine) was graduated from the seminary, and from that time until now the institution has gone steadily forward in its work of

training young men for the ministry of the Methodist Episcopal Church. Up to the present time some three hundred and fifty graduates have gone into the ministry, and in addition a large number, who were not able to complete the full course. They are in the East and West, the North and South, and the school has furnished a large and successful working force in the various mission fields of the Church. In the brief period of its history, Drew Theological Seminary has trained about one thirtieth of the present itinerant ministry of the Methodist Episcopal Church.

In February, 1870, the first president, Rev. Dr. John McClintock, died, and in the summer of the same year Dr. Nadal was also removed by death. They were held in highest esteem, and their loss was deeply deplored, not only by the friends of the seminary, but by the whole Church.

The Rev. Dr. Foster became the successor of Dr. McClintock in the presidency, and Dr. J. F. Hurst succeeded Dr. Nadal in the chair of historical theology. At a later period, Dr. D. P. Kidder became professor of practical theology, and Rev. Henry A. Buttz, professor of New Testament exegesis.

On the election of Dr. Foster to the episcopacy, Dr. J. F. Hurst was elected president, which office he held until his election to the episcopacy, in 1880. Bishop Hurst was succeeded in his professorship by Dr. George R. Crooks, and Dr. Kidder, who resigned the professorship of practical theology in 1880, was succeeded by Dr. S. F. Upham. In the same year Dr. Henry A. Buttz became president of the institution.

The faculty, as now constituted, is as follows:

Rev. Henry A. Buttz, D.D., president, and professor of New Testament exegesis; James Strong, S.T.D., LL.D.,

professor of exegetical theology; Rev. John Miley, D.D., LL.D., professor of systematic theology; Rev. George R. Crooks, D.D., LL.D., professor of historical theology; Rev. Samuel F. Upham, D.D., professor of practical theology, and librarian; Professor J. P. Silvernail, A.M., special instructor in elocution.

In the interval between these periods, instruction in the various departments has been furnished by Revs. S. L. Baldwin, D.D., J. T. Gracey, D.D., H. C. Whiting, Ph.D., C. R. Barnes, M.A., S. Parsons, M.A., W. L. Hoagland, M.A., W. W. Martin, M.A.

In the spring of 1873 a great financial disaster fell upon the seminary. Mr. Daniel Drew, the generous founder of the institution, failed in business, and hence he was unable to pay the endowment which he had pledged for its support.

Mr. Drew had, however, before his misfortunes, done a work which will bear his name and influence for coming generations. He had purchased the property, he had put upon it extensive improvements, he had supported the seminary for nine years, expending upon it about $500,000. He never ceased to deplore his inability to sustain the seminary. The shock to the trustees and faculty and friends was very great, but, not daunted by the difficulties, the president of the seminary, Dr. Hurst, and the trustees and friends, came boldly forward, and the school was not compelled to diminish its working force or to abridge its work for a single day.

Led by the indomitable energy of Dr. Hurst, the trustees and friends devoted themselves to the task of restoring its endowment. By the spring of 1880 the work was practically accomplished, and Dr. Hurst, whose energy and wisdom had done so much toward securing this result, had the satis-

faction of seeing, before his elevation to the episcopacy, the institution restored to more than its original financial strength.

The library of the seminary from the first attracted the attention of the management of the seminary. A nucleus of a fine theological library was formed before the endowment was swept away, and it has been largely increased from time to time. It is especially rich in Methodist literature, and in hymnology. The trustees have determined on the erection of a new fire-proof library building, of stone, with reading-room and all modern appliances, for the preservation of their treasures, and the work has already begun. When this is completed the library facilities of the seminary will be among the best in the country. Its text-books in bibliography and lexicography, both general and special, in English, German, and French, are quite complete. The Greek and Latin Fathers, Abbe Migne's edition, make the set of patristics perfect, while in exegetical theology the collected works of the Reformers, and the Codices, largely enhance the value of the library to the student and literary man, to whom, in the future, much more than in the past, is this library to become the literary Mecca of our Church historians and our theologians. Its collection of histories connected with Methodism, used by Dr. Abel Stevens in the preparation of his works, and the Creamer collection of hymnology, are priceless. To these are added the library of the late Dr. McClintock, and the collection of the late Rev. John D. Blain, which, with the valuable contributions made by a number of generous friends, constitute the Drew Library, which, in connection with the equally accessible library of the professors, numbers about twenty-five thousand volumes.

The seminary is devoted to the interests of the Methodist

Eiscopal Church, and offers abundant facilities for the thorough education of its ministry.

Its trustees are elected by the General Conference; the faculty is elected by the trustees, on the nomination of the Board of Bishops; and the doctrines and discipline of Methodism are taught and enforced.

Within twenty-seven miles of New York city, very accessible to the metropolis, and to the Book and Mission Rooms of the Church, Drew Theological Seminary opens its doors to welcome the coming ministry of the Methodist Episcopal Church, and to prepare them, with the divine blessing, for their sacred work.

PART IV.

CHAPTER I.

CENTRAL TENNESSEE COLLEGE.

BY PRESIDENT J. BRADEN, D.D.

IN 1865 the Missionary Society of the Methodist Episcopal Church intrusted to Bishop Clark $10,000 for the establishment of a Freedmen's school somewhere in the South-west. In the early autumn of that year he authorized Rev. John Seys, D.D., and Rev. O. O. Knight, to open a Freedmen's school in Clark's Chapel, Nashville, Tenn. The work of preparation was intrusted to Mr. Knight, who with his own hands prepared seats and other furniture.

The first teachers were Messrs. Seys and Knight, assisted by Mrs. Mary Murphy, Mrs. Julia North, Misses O. D. Barber, Julia Evans, Nettie and Mary Mann, and a little later Miss Emily E. Preston. All these assistants were colored persons, with but very limited education, mostly acquired after the issue of the Emancipation Proclamation. The pupils were of all ages and sizes. Children, parents, and grandparents were in the same classes. They were poorly clad, homeless wanderers from the plantations of their old masters, and now sheltered in the barracks of the army, or the abandoned cellars, garrets, or houses of those who had fled through apprehension of arrest by the government. Never did teachers have more earnest pupils. The whole chapel, including basement, was soon crowded. While the other

teachers taught the spelling-book, primer, and easy readers, Dr. Seys endeavored to impart to the numerous exhorters and local preachers some knowledge of the doctrines of the Bible, and of the Discipline of the Church. The following specimen of the preaching, quite common then, was heard by the writer soon after his arrival in Nashville, in 1867:

"My brethering, I ha'n't got no book larnin', book 'ligion. I has de ole cornfield 'ligion, and you'll find de tex' somewhar' in de lids ob de Bible, and it am dis: 'Let me die de death ob de righteous man, and let my last end be like hisen.'"

This boast of the superiority of the "cornfield 'ligion" was to propitiate the large part of his hearers, who were as ignorant as himself. This preacher soon after learned to read the Bible; this, of course, changed his estimate of the superiority of the "cornfield" to the book religion.

During the spring of 1866, Bishop Clark having determined to locate a permanent school at Nashville, a board of trustees was appointed, and a charter for a college was secured. This was accepted by the Freedmen's Aid Society, which undertook to support the teachers, and otherwise aid the institution. This work has gone on for nineteen years. Hundreds of young men have been trained for the ministry, scores for the practice of medicine, and thousands for teaching in the public and private schools of the land. The church becoming entirely too small, the school, in September, 1866, was moved into a building known as the "Gun Factory." This building was erected by the Confederates as an armory, but the near approach of the Union forces, after the fall of Fort Donelson, stopped the work, and led to the abandonment of the building. It was turned over to the school trustees by the Freedmen's Bureau. The government fitted

up the rooms, the trustees provided desks at an expense of over $2,000. The services of Dr. Seys and Mr. Knight were required in other fields. Rev. W. B. Crichlaw was appointed pastor of Clark Chapel, and at the same time took charge of the school, with the teachers before named as assistants. Over eight hundred pupils were enrolled for this year, mostly in the primary grades. A few had advanced to the study of grammar, geography, and perhaps physiology. The ages of the scholars were becoming more like those of ordinary schools. The government having ceased the supply of rations, the parents learned that freedom imposed the necessity of labor for a living. Under what was called "Radical Rule," good systems of common schools were instituted in several of the Southern States.

General John Eaton, afterward connected with the Department of the Interior at Washington, became the State superintendent of education for Tennessee. Under his influence, the Legislature enacted a good public-school system for the whole people. The city of Nashville also reorganized its schools, making provision for the colored as well as for the white children. The Church, relieved of this work of primary instruction, devoted the means thus saved to the preparation of teachers for the schools. To develop the principle of self-help, a fee of one dollar per month was charged by our school for tuition. Paying for education was a new thing to the Freedmen. It was not surprising that, under this pay system, the enrollment for the year 1867–68 was but about two hundred. The city free schools were filled to overflowing. At the opening of the school year, September, 1867, Rev. J. Braden, A.M., was placed in charge of the institution, with Mrs. Mary Murphy, Miss Emily E. Preston, and Mrs. Sarah J. Larned as assistants. The school in name was

a normal and theological school, without students qualified for either. The majority of the pupils were in primary studies. The few more advanced were too young to preach or teach. A change of location became necessary. The "Gun Factory," though built for Confederate war purposes, the United States authorities ordered delivered to its private owners. The trustees began to look for a permanent site for the college. There was then great opposition to the education of the colored people. A site in Nashville was, after much delay, secured; that is, it was purchased, and the sum of $8,258 50 paid for it; but when it became known that a school for Freedmen was to be established on it, an appeal was made to the Chancery Court. The court set aside the sale, and ordered the purchase money returned to the trustees of the college.

After some delay, another lot, of about two acres, was purchased, in the south-eastern part of the city limits, with a large brick house upon it. This was fitted up for a school, and in November, 1868, the school, under control of Rev. G. W. Hartupee, Mr. Braden having resigned the position, reopened in this building. Classes were formed in the common English branches, also in algebra and Latin, and there were a few students in the Bible and Church Discipline. More room being demanded, the Freedmen's Bureau erected on this lot a three-story brick building, which during the winter was ready for use. The Bureau also repaired the building purchased with the lot, and erected a two-story building for a chapel, and for dormitories. These improvements, costing over $20,000, were all conveyed to the college trustees by the United States government. The number of students the first year in these premises was over one hundred.

The next school year, 1869–70, the departments became more defined. The teachers were Rev. J. Braden, president, and in charge of the theological and preparatory departments; Misses Maggie J. Herbert, Mary C. Owen, Jennie S. Herbert, Mrs. L. C. Braden, Miss J. S. Avery, and Mrs. George Bryant, assistants in the other departments.

During the year one hundred and ninety-two students were enrolled. The school years 1870–74 exhibited a steady growth, though the frequent changes of teachers and inconstancy of the students were felt to be great drawbacks to progress. The stay of students in the school was influenced by their lack of means, and also by the fact, that, incompetent as they were, they could secure employment in teaching, with fair wages. That being the case, they did not see why they should longer confine themselves to school. There was a great demand for preachers. Many of the pious young men left school far too soon, to respond to calls for the pulpits of the Church. Hence, year after year, the more advanced students in the common English branches, or in the preparatory department, left the school for these open and inviting fields. Only two of the twenty-eight in the preparatory department between 1870 and 1873 ever reached the freshman class. Higher qualifications for the pulpits and schools were needed, but they had to struggle on with such as they could get.

When the Freedmen's Bureau finished the two brick buildings, in 1869, it was thought that there would be abundance of school-room for a long time. But the buildings soon filled up, so that rooms which were intended originally for two students, were occupied by from three to five. This was the best that could be done. A new building must be had or the school must suffer. Under the advice of Dr. R.

S. Rust, a band of singers, known all over the country as "The Tennesseeans," went out under the direction of Mr. J. W. Donavin, and by their fine rendering of the religious plantation melodies of the old slavery times, raised in three years about $18,000. This, with aid from the Freedmen's Aid Society, through Dr. Rust, erected a four-story brick building, fifty-two by ninety feet, costing about $20,000, which for the time being amply met the needs of the school.

In the year 1874 the first college class was formed. It consisted of Miss Araminta P. Martin and George E. Terrass. The former was graduated in due time; the latter left school before the close of the year, and never returned. As the students advanced in knowledge, it was natural for them to become impressed with the needs of their own people. The large death-rate of the Negroes attracted attention. The inquiry into the causes led to the discovery that multitudes of them were living in places utterly unfit for human habitation. They were crowded together in open buildings, or in damp cellars, or in buildings with no ventilation. In such homes, with coarse food poorly prepared, and with ignorant nurses, it is less wonder that they died, than that any of the sick recovered. It was found, also, that it was not always possible to get medical attendance. Some physicians would never go till the money was paid for the visit. This was often very difficult for the poor people to do, and many died because they did not have medical attendance. Young men asked, "Can we become doctors?" There were two large medical schools in Nashville, but no colored student could be admitted. There were no medical schools in the South, and but few in the North, that the Negroes could attend.

A Christian family living in the North, who had long

sympathized with the slave in bondage, and rejoiced in his freedom, learned of this necessity, and Rev. Samuel Meharry, of Shawnee Mound, Indiana, paid the expenses necessary for beginning the Meharry Medical Department. This contribution was followed by others from the same donor, and from his brothers, Mr. Hugh Meharry, Rev. Alexander Meharry, of the Cincinnati Conference, and David Meharry, with which ground was purchased and an elegant four-story brick building erected for a medical college. This family has continued to aid in the support of the school, and, since the death of Rev. A. Meharry, his widow has nobly contributed to a work in which her sainted husband took so lively an interest. Rev. G. W. Hubbard, M.D., was appointed dean of this department. There were few physicians, at first, who were willing to be known as lecturers in a medical school for Negroes. There were, however, noble spirits that dared to enter this work, and did so for low compensation, in order that they might help an oppressed and ignorant people. W. J. Sneed, M.D., and N. G. Tucker, M.D., of Nashville, entered this work.

These were Southern men; had been in the Confederate army during the war; yet, recognizing the necessity, they entered this work at the risk of losing their practice among the whites. The first graduate from this medical school was James Monroe Jamison, in February, 1877. For many years the medical schools of the city had been sending out scores and hundreds annually, but never a son of Ham. Now a real Negro was to graduate at a medical college in this city, where Negroes had been bought and sold by hundreds. One of these ex-slaves has passed through his course of study, and is to receive his degree. The chapel was crowded, and after he had delivered his thesis and had received the class

address from Dr. Tucker, and his degree from President Braden, the applause which greeted the new-made doctor was very hearty and prolonged. The event was rendered further notable by the presence and address of Bishop Gilbert Haven, than whom the Freedmen had no truer friend.

Dr. Jamison practiced successfully in Nashville for several years, and then went to Topeka, Kansas, where he is still practicing. The Medical Department had scarcely been instituted before there was an inquiry about law. The Negro against the white had no chance in the courts, for, somehow, the former always had a bad case, and the latter always a good one.

In 1879 the Law Department was organized, with E. L. Gregory, Esq., dean. Hon. John Lawrence was associated with him in the faculty for this year. J. L. Whitworth, B.S., B.L., and Hon. James Trimble, were afterward added to the faculty. The attendance has been small, never reaching more than eight or ten, and only one has graduated, Joseph H. Dismukes, 1883, who has practiced successfully in Kansas and Tennessee. The department is thoroughly organized, and is no expense to the Church.

It was the desire of the teachers in the college to impart a more practical education to the students. Many of the young women know comparatively nothing of domestic duties.

In the autumn of 1883 Rev. Atticus G. Haygood, D.D., agent of the Slater Fund, made an appropriation for an Industrial Department. Miss S. A. Barnes, preceptress, assisted by Miss L. H. Hitchcock and Miss M. E. Young, took charge. The young women were taught sewing, mending, darning, and making garments. At the National Teachers' Exhibition, at Madison, Wisconsin, specimens of their work attracted attention for its excellence. Other aid from the Slater

Fund, in 1884, enabled the department to secure sewing-machines and teach their use. This, with a teacher in cutting and fitting, enabled the young women to place specimens of mending, darning, crocheting, lace work, also garments cut and made by themselves, with specimens of fancy work, in the World's Exposition at New Orleans. Other needful industries will be taught as soon as the means can be secured.

Two years ago Messrs. Allison and Smith, of Cincinnati, Ohio, donated through Rev. Dr. (now Bishop) Walden, a neat job press. The young men were organized into an Industrial Department, under Dr. G. W. Hubbard, and soon were able to print the "College Record," a small monthly paper, and do such job work as cards, programmes, etc. Dr. Haygood and the Slater Fund came again to our help. Additional type and a larger press were secured, and also instruction from a practical printer. The young men have, the past year, printed two monthly papers of four and eight pages, and a large amount of miscellaneous matter. Some of them have been offered positions in printing offices as regular printers. In the line of carpentry something has been done. Out of the slender resources of the college a shop was fitted up, and four benches put in. These were insufficient, but they developed the fact that some of the young men were as anxious to know how to do carpenter work as others were to study medicine or law.

Another building was erected, and more benches set up. By the aid of the Slater Fund a suitable instructor has been engaged for the past two years with most encouraging results. It is due to all parties concerned to say, that this Industrial Department is due very largely to the aid furnished by the Slater Fund, through the general agent, Rev. Dr.

A. G. Haygood. The commencement of the Medical Department of 1885 witnessed the graduation of eight young men. The theses of the graduates were of a high order, and delivered in excellent style. The appearance of the whole class was that of gentlemen. They had all received a thorough English education; most of them had studied the preparatory college course, and one had graduated and received his A.B. There have been enrolled over three thousand different pupils since the opening of the school. To one who has watched the progress of the school, day by day, the progress may seem slow; but, when it is remembered that these students going out into successful professional life were, a few years ago, the property of others, and compelled to be ignorant by law, the progress is simply wonderful. They went to work expecting to conquer. They have passed from the primary school up through the several grades to the college. They have passed on into the professional schools, and filled their places in all these grades and professions with credit. From the auction-block to the rostrum, from the shambles to the professor's chair, all within these few years. They have advanced, not only intellectually, but in social and moral life.

The teachers and friends of the colored people are occasionally shocked by the lapse of some of the most promising ones. The Negro has his full share of the fallen nature of the human race. The idea that this is a Christian school, supported by the contributions of Christian men and women, is kept before the students. They are required to attend church and Sunday-school, and also the Wednesday night prayer meeting. They are forbidden to use tobacco or intoxicating liquors. The majority of our students are adults. Some have families for whom they must provide; some are

preachers in charge of circuits, who can get away from their work only for a very short period; others are teachers, who can come to school during their winter's vacation; and many others are farmers, who run into school during the few months that they cannot work on the farm.

While this shows the desire for learning on the part of the students, it also reveals the obstacles in the way of thorough and regular classification, and the impossibility of having large classes in the college course, or in any of the professional schools.

THE THEOLOGICAL DEPARTMENT.

The necessity for a more intelligent ministry was imperative. Many of the canditates for the ministry at the close of the war were not able to read. They needed primary instruction in the common English studies, yet they were admitted into the Conferences as the best that could be done. Some of these came to school. Their biblical instruction was of the most elementary character. The progress in real theological study was very slow, as the greater part of the work for these students was to learn to read, write, and get some knowledge of arithmetic. As students advanced, the course of study was gradually increased, till the whole course of systematic, historical, pastoral, and dogmatic theology, with Greek and Hebrew, was embraced. In 1882 the first graduate, Julius J. Holland, in this department received his diploma, with the degree B.D., he having received the degree of A.B. in 1881. R. Harper and E. Tyree were graduated the next year in the shorter course, and received certificates of graduation.

In 1883 Rev. D. M. Birmingham was appointed dean, and succeeded admirably in organizing the department, when, to

the regret of all, he was compelled, at the end of the fourth month, to leave the work. Professor Patterson, who has long been connected with the college, supplied his place the balance of the year. L. M. Hagood and A. W. McKinney received certificates of graduation at the end of this year. In 1884 Rev. R. W. Keeler, of the Upper Iowa Conference, was appointed dean, and entered upon the work with enthusiastic zeal. He succeeded in getting the department into good working order.

The most important factor in the real elevation of the Negro, and in the solution of many of the problems connected with his dwelling in this country, is the pulpit. No labor or expense should be spared to make it a power for the highest good. Over two hundred students have been enrolled in the department of theology, and the average attendance for sixteen years is twenty-eight. These students are scattered through eight or more Conferences of our own Church, and in nearly as many more of the other branches of Methodism, as well as a few in the Baptist, Presbyterian, and other Churches. They occupy positions in the pastorate in cities like St. Louis, Louisville, Nashville, and Cincinnati. They are principals of institutions of learning, presiding elders, secretaries of church societies, and successful preachers of the Gospel in most of the Southern States, and in some States north of the Ohio.

If this school had done nothing more than give this band of earnest ministers to the Church, that alone would have remunerated all the outlay for buildings and support which the Church has made.

CHAPTER II.

CLARK UNIVERSITY.

BY PRESIDENT REV. E. O. THAYER, A.M.

BISHOP DAVIS W. CLARK, D.D., was one of the founders, and the first president, of the Freedmen's Aid Society of the Methodist Episcopal Church. In his episcopal tours he traversed the war-devastated South, and in his pathway sprang up churches and schools for all classes of people. Clark University is only one of the institutions established by his wisdom and fostered by his zeal. He recognized Atlanta as the best location in the South for a large university. He early formed a purpose to make Clark University a training-school for ministers and teachers; and at his death he left a generous legacy for the accomplishment of one of the cherished purposes of his life.

Others took up the work as he left it, and have brought it to a condition of success that surpasses even Bishop Clark's fondest hopes. Bishop Gilbert Haven, with his statesman-like foresight, saw the possibilities of such a school in the central South, and he laid the foundations broad and deep, and planned a superstructure that many of his coadjutors called visionary. But the rapidly rolling years are proving that he had the eye of a prophet, as well as of a statesman, and with it saw a greater future for Atlanta and the South, and the Freedmen, than most of his contemporaries. By his own personal effort, at the risk of his own private resources, and in spite of opposition, he purchased four hundred and fifty acres of land, within two miles of the heart of

the city, which is rapidly spreading to and around the property. In a few years this will furnish an endowment that will make Clark University a permanent educational center from which shall radiate the light of wisdom and salvation to generations yet unborn.

Bishop Haven lived long enough to stand on the foundation walls of Chrisman Hall, and look out upon the beautiful city of Atlanta, and rejoice that its citizens could see from their windows the stately structure reminding them that the colored man had friends who were trying to make him worthy of freedom and suffrage. From there he went to his Northern home, and soon joined Bishop Clark in his eternal rest. He left the work incomplete, but God raised up others to carry it on.

Rev. R. S. Rust, D.D., as field superintendent and secretary, had been toiling on, all these years, and had seen these noble co-workers fall at his side. Though almost heart-broken at the loss of Bishop Haven, whom he loved as a brother, and shoulder to shoulder with whom he had been carrying heavy burdens, he bravely assumed all responsibilities, and endeavored to carry out all the Bishop's great plans. "Chrisman Hall must be finished" were his words. Mrs. Eliza Chrisman, in whose honor the building was named, had donated $10,000. Dr. Rust assumed the remaining $20,000, and the work was done. Bishop Warren was next assigned to the Southern field, and entered, with his large heart and earnest soul, upon the work of finishing the superstructure so well begun by his predecessors. Gammon Hall and the industrial department stand as monuments of his zeal and wisdom.

STEPS OF PROGRESS.

But we must leave this general survey of the work and its leading spirits, and, retracing our steps, look at the history more in detail.

The university began as a primary and normal school in 1869. The third annual report of the Freedmen's Aid Society says that Atlanta was chosen as the location for a normal school, "that it might give tone and influence to our movements all over the State; for Atlanta is the gate-way to the South, and exerts a controlling influence over it." At this time the society supported primary schools in nearly all the large towns of the State, thus making Clark University the center of the system. It is a matter of regret that lack of funds has compelled the society to abandon all but two of these feeders of the university. The first sessions were held in Clark Chapel, under the supervision of Rev. J. W. Lee, whose name is still held in affectionate remembrance by scores of men and women who received their first inspiration for lives of Christian usefulness from his instructions. Press of ministerial duties to which his life was devoted compelled Mr. Lee to surrender the work to Rev. D. W. Hammond, who selected as his assistants Miss Leila Fuller and Miss Mary Dickinson. During this year a large brick school-house was purchased for $5,000. For some reason the school again changed leaders, Miss Lou Henley becoming principal. Late in the year 1870, Mr. Uriah Cleary assumed the master's ferrule, and ruled over one hundred and thirty students, with the assistance of Mrs. Lida E. Lee and Miss Sarah Echelberger. In February, 1872, the school, with its teachers, Mrs. Mary and Miss Oldfield, under the principalship of Rev. I. Marcy, A.M., passed

under the control of the city of Atlanta, according to an agreement by which the latter received the use of the schoolhouse, and in return paid the salaries of the teachers, who were still to be selected by the society. This was considered an advantageous arrangement, as it left the society free to use its funds in establishing a theological school, in compliance with the wishes of Bishop Clark, who had left, by will, an endowment fund of several thousand dollars. Accordingly the Clark Theological Seminary was opened in February, 1872, with Rev. L. D. Barrows, D.D., as dean, in a new building purchased for the purpose. In describing this opening the annual report thus enthusiastically speaks: "The grounds are ample for any additional buildings that may be hereafter required. The entire property is well adapted to the design in view, and its purchase marks a new era in our rapidly advancing Southern work. The fulfillment of fond hopes is about to be realized in the better preparation of the scores who are yearly entering our ministerial ranks." Little did these earnest men realize how soon these grounds would become too small to accommodate the rapidly expanding university, and the "school of the prophets" be lodged in a mansion nearly large enough to cover the whole site. God had provided greater things than man's feeble faith could anticipate.

Rev. E. Q. Fuller, D.D., of sainted memory, Revs. J. H. Knowles, A.M., and Rev. J. W. Lee, A.M., assisted Dr. Barrows in his important work. Dr. Fuller was always a warm friend of the school, advocating it in the North, securing students, advising in all its steps of progress, and giving generously from his own scanty means. He deserves some memorial on its campus as a token of gratitude from those to whose service he gave his labors and his life.

Twenty-six students were enrolled during the first month, several of whom are now occupying prominent positions in various Southern Conferences. Dr. Barrows, who was but temporarily in the South for his health, returned to his Northern home during the year, hoping to continue in his chosen life-work; but soon he was called to his heavenly reward and rest. Rev. J. W. Lee was again called to stand in the breach, which he did manfully, in connection with other duties, till the fall of 1874, with Professor Gosling and Mrs. Lee, when Rev. I. J. Lansing, A.M., was elected president.

In the meantime the city had purchased the old school-building, and the society no longer furnished teachers for the public schools. Accordingly, under Mr. Lansing's presidency, the various courses of study were reorganized, and the theological school again became one of the departments of a university. The reputation of the school began to spread, students came crowding in, and a new frame building was erected to accommodate the increase. Mr. Lansing resigned at the close of his second year, much to the regret of all, but he felt that his call was to the pulpit and not to the school-room. He has frequently since employed his oratorical powers in awakening sympathy and securing aid for the Freedmen.

Mr. Lansing's assistants were Professor Watson, Mrs. Lansing, and Misses Alice Buck and Martha Smith.

The one year of the presidency of J. V. Martin, A.M., was distinguished by the securing of a charter granting full university powers. The names of the first board of trustees under this charter were Gilbert Haven, Richard S. Rust, Mary J. Clark, Eliphalet Remington, Joseph H. Chadwick, Washington C. De Pauw, Henry K. List, Eliza Chrisman,

Robert T. Kent, Charles O. Fisher, John C. Kimball, Josiah Sherman, Theodore G. Eiswald, William H. Crogman, James Mitchell, Henry R. Parmenter, George Standing, James V. Martin, Seaborn C. Upshaw, and Erasmus Q. Fuller. During this administration W. H. Crogman, A.M., became a teacher in the college. At the present time (1885) he holds the position of professor of ancient languages and literature. He has achieved fame for himself, his race, and the university by his eloquent addresses in Plymouth Church, Brooklyn, and at the national educational assemblies at Ocean Grove and Madison. Miss Mary C. Owen also did excellent service under Professor Martin and his successor.

In the fall of 1877 Rev. R. E. Bisbee, A.M., was chosen president. He had as assistants Professor and Mrs. Crogman, Mrs. Bisbee, F. A. Rogers, M.D., Miss Florence Mitchell, Miss Mary C. Owen, and Miss Sibyl E. Abbott. The frequent changes of adminstration and faculty, the crowded quarters, the vicinity of well-equipped and well-endowed institutions, and other causes, had a depressing effect upon the growth of the young university. Mr. Bisbee, in spite of these difficulties, infused new life into every department, raised the standard of scholarship, and was the first to send out some graduates from the normal and college preparatory departments. The first catalogue was published in 1879. It showed an attendance of one hundred and seventy-nine, twenty-nine of whom were in the academic classes, and fourteen in the theological department.

The corner-stone of Chrisman Hall was laid by Bishop Simpson and Dr. Rust February 3, 1880. The address of the Bishop was worthy of the man and the occasion. Among other hopeful prophecies he said: "And this college to-day looks on the foundation of a building more beautiful, more

commodious, larger and grander than the first buildings of any of the institutions connected with our Church with which I was acquainted in my youth, and though the beginning be small, what is the promise? Look at these broad acres, look at that large area; see the institution as it stands on this eminence and looks upon the beautiful city of Atlanta.. All those acres, except the college campus, will one day be occupied by citizens who shall rejoice in its progress. . . . I have no doubt that there are young people in this assembly who will live to see the period when there shall be other edifices, large and beautiful and commodious, in the campus with this structure, and will live to see its *alumni* scattered all over the land." The good Bishop himself lived to see that bright day when a large part of his prophecy was fulfilled.

On the 16th of October, in the same year, Chrisman Hall was dedicated. It was a memorable day in the history of the school. Dr. Rust made an eloquent introductory speech, and Bishop Warren gave the principal address. Bishops Wiley, E. O. Haven, and Turner assisted in the services. A very large number of prominent Southern clergymen and citizens were present. Governor Colquitt, Senator Brown, Dr. Hoyt, editor of the "Western Advocate," and Bishops Wiley and Haven made interesting speeches. This interchange of sentiments among such prominent men of both sections, awakened new interest in Clark University and the cause of education. Bishop Warren, in his address, thus appropriately alludes to the lady in whose honor the hall was named: "This building is monumental and significant in another particular, namely, that a woman, Mrs. Chrisman, takes her grand part in the development and glory of the future by contributing from her private means one third of

the cost. It is fitting that the Bishop, who held womanhood so sacred, who was ever ready to write, speak, and act that all her rights should be secured, and who looked upon her love as so divine that it could never know a change—fitting that he should have a woman come to his aid in the grandest work of his life."

In reply to a request for a poem, Dr. Rust received the following letter from John G. Whittier, and it was read at the dedication:

DANVERS, MASS., 9*th month*, 26, 1880.

MY DEAR FRIEND: I wish I could do what thee asks for; but I am compelled, by the state of my health, to forbear making any literary engagements. I have long suffered from overtask, and must not promise what it might be physically impossible for me to perform. For the cause's sake, for the good Bishop's sake, and for thy own (for I know thee as a devoted friend of the poor and oppressed), I would gladly answer otherwise.

The moral and intellectual education of the Freedmen is the special and imperative necessity of our day. If Christian love and charity did not prompt it, duty to ourselves and our country would demand it. The very life of the nation depends upon it.

With all my heart I bid the Freedmen's Aid Society of the Methodist Episcopal Church "Godspeed" in its holy work.

Thy friend, JOHN G. WHITTIER.

After a successful service of three years, Mr. Bisbee resigned, and Rev. E. O. Thayer, A.M., for six years principal of Bennett Seminary, Greensborough, N. C., was elected president. During the first four years of this administration the following persons have served as instructors: Rev. W. P. Thirkield, A.M., B.D., dean of school of theology; William H. Crogman, A.M., professor of ancient languages; Edith L. Smith, A.M., professor of English literature; Rev. C. J. Brown, A.M., professor of sciences; Misses Florence L.

Mitchell, S. E. Abbott, A.M., and Zella F. Adams, B.L., preceptresses; John W. Cardwell and W. A. Heath, instructors in English department; Misses A. G. Gibbs, C. M. Blunt, and Minnie I. Bayliss, instructors in music; Z. T. Spencer, S. A. Camp, W. F. Wheeler, W. H. Thayer, W. P. Sloan, and B. F. Hoyt, instructors in industrial department.

The department of industrial education has been developed so far as to win from Rev. A. G. Haygood, D.D., the encomium that "Clark University is second only to Hampton in this line." The carpenter shop contains an engine, saws, lathes and planers, and full sets of tools. The young men plan buildings, and have erected a large number of cottages. The carriage shop is constantly employed filling orders for carriages and wagons, thus furnishing instruction and employment to a large number of students. The harness and shoe shops are also in operation. The printing-office issues a biweekly paper, and prints catalogues, and does all the work of a large printing establishment. The "Model Home," the conception and inauguration of which Clark University claims, gives instruction in the art of housekeeping in all its branches and details. The sewing-school teaches dressmaking, millinery, and all kinds of plain and fancy sewing. Other departments will be added as the interests of the students seem to demand.

December 16, 1883, ground was broken for Gammon Hall by Bishop Warren, assisted by the members of the Savannah Conference, then in session in the city. One third of the cost of the building, and an endowment fund of $20,000, were donated by Rev. E. H. Gammon, of Batavia, Ill. Mr. Gammon is a superannuated member of the Maine Conference, who, being compelled to give up the ministry on account of throat disease, has accumulated a fortune, and now

uses it as a faithful steward of the Lord in helping to fit others for the work that was denied himself. Thus the voice taken away is being multiplied many hundred-fold, and a thousand trumpets instead of one shall give forth the Gospel sound. Bishop Warren shouldered the heavy burden of raising the remaining two thirds—over $16,000. It took months of hard work in lecturing and soliciting, but success was won. Scores of Methodist preachers helped him from their scanty salaries, and thus gained an interest in the great work of training ministers for this Southern field.

On May 12, 1883, the corner-stone was laid, with appropriate ceremonies, by President Thayer. Bishop H. M. Turner, D.D., LL.D., delivered a very eloquent address, followed by Rev. E. Q. Fuller, D.D., in a very timely speech on the education of women. December 15 of the same year the building was dedicated. Bishop Warren and Dr. Rust made the principal addresses. Bishop Warren has since left the South for his episcopal residence in Colorado, but Gammon Hall stands as a monument to his zeal and devotion in the Southern work.

The Gammon School of Theology began work in its new hall in October of 1883, with Rev. W. P. Thirkield as dean, and an attendance of nineteen from four Southern States. During the second year there were twenty-nine students from six different States, showing the wisdom of those who located the school in Atlanta because of "its accessibility to the whole South." By another act of generosity of our benefactor, Mr. Gammon, another professorship has been established, and the third year opens with flattering prospects. Thus, at last, has Bishop Clark's idea of a theological school at Atlanta been realized, even more grandly than his faith

allowed him to consider as possible so early in the history of the university.

As a last item of interest in this general survey of the progress of Clark University, it may be proper to mention that Mr. Gammon has pledged one half the cost of Warren Hall, and a portion of the remaining half is also pledged. Doubtless before these pages are in print the walls will be rising, and thus another mile-stone of progress be fairly reached. The new hall is to be used for girls' dormitories and for a general refectory.

PRESENT PROPERTY.

The university now owns four hundred and fifty acres of land, valued at $80,000, located just outside the city limits, and rapidly rising in value. Most of it is wooded, and all richly varied with hills and vales and running streams—a natural park. Chrisman Hall is an imposing structure of brick on a basement story of granite. It contains forty dormitories, teachers' apartments, chapel, school-rooms, and other public rooms. It is located on an eminence in full view of Atlanta. Gammon Hall is a four-story brick building trimmed with stone, of chaste and beautiful architecture, very appropriate to its use. There are in it thirty-two large dormitories, a lecture room, four recitation rooms, and three large apartments for library and offices. There are also two shops and a barn, and dormitory for the Industrial Department, the "Model Home," two residences for professors, and five cottages for married theological students, all of which were built by carpentry students. The "theological cottages" were projected by Dean Thirkield, and erected with money obtained by him from Northern friends.

CHAPTER III.

BAKER INSTITUTE AND CLAFLIN UNIVERSITY.

BY REV. LEWIS M. DUNTON, A.M.

WHEN Rev. T. Willard Lewis and Rev. Alonzo Webster opened their evangelical labors among the colored people of Charleston, S. C., at the close of the war, they found quite a number of pious, talented, young colored men, with some little education. With suitable previous training and education, they saw that these could be most usefully employed as agents for the elevation and evangelization of others of their race, many of whom were hungering for knowledge and thirsting for the waters of life. A school was found essential to the complete success of their interesting work. These teachings of Providence led to the founding of

BAKER THEOLOGICAL INSTITUTE.

In the spring of 1866 a meeting was duly called at the usual place of meeting, and Alonzo Webster, D.D., Rev. T. W. Lewis, A.M., Rev. Samuel Western (a venerable, always free, colored man), Joshua Wilson, Charles Holloway, H. J. Moore, and M. G. Camplin, M.D., were selected as trustees for the proposed institution. As temporary quarters for the school the famous Ball Mansion, at the corner of East Bay and Vernon Streets, was secured by the trustees. The main edifice was used for teachers' residences, class-rooms, and boarding-hall. The servants' quarters in the rear were used as dormitories.

The following teachers were employed: Rev. T. Willard

Lewis, A.M., president; Alonzo Webster, D.D., and C. P. Wolhaupter. The teachers soon found as many students eager for instruction as they had time to devote to them, as Messrs. Lewis and Webster had large pastoral charges to visit, and much preaching in and about Charleston was expected of them. At the end of about three years the school was transferred to better quarters on Lynch Street, where it remained until, in 1870, it became a department of Claflin University, at Orangeburg. The early records of Baker Theological Institute were destroyed by the fire that destroyed the main building of the school at Orangeburg; but it is well known that at least twenty of the most prominent and useful ministers in the South Carolina Conference of the Methodist Episcopal Church, with as many others who became teachers and laborers in other departments of usefulness, received their early training in this school, while it remained at Charleston.

It was soon discovered, in the progress of the reconstructed Methodism in South Carolina, that the educational department of church work demanded a larger field than the city of Charleston afforded.

For some years before the war a good female college had been conducted at Orangeburg, on the South Carolina Railroad, about fifty miles below Columbia, the State capital. The school had large, well-shaded grounds, good buildings, affording accommodations for a large boarding-school. The location was so far removed from the coast and the swamps as to be safe from yellow fever, malarial diseases, and as to enjoy a pure atmosphere, good water, a salubrious climate, and fine agricultural lands. This property was purchased for educational purposes under the direction of the Methodist Episcopal Church. A liberal charter was obtained from

the State, that designated as trustees Alonzo Webster, T. Willard Lewis, Samuel Weston, R. K. Scott, Thomas Phillips, Abram Middleton, Simeon Corley, and J. A. Sasportas. Under this charter the board met at Orangeburg, January 3, 1870, with the following officers: Rev. T. Willard Lewis, president; Rev. Samuel Weston, vice-president; Rev. A. Webster, secretary and treasurer. At this meeting Rev. Alonzo Webster, D.D., was duly elected president of the university. H. J. Moore and E. A. Webster were members of the faculty. A course of study was prepared, and the school opened under favorable circumstances. Three hundred and nine students were registered the first year.

Mainly through the untiring efforts of Dr. Webster, an act was prepared and passed through the Legislature of the State, approved March 12, 1872, locating one department of the State Agricultural College at Orangeburg, in connection with Claflin University. An experimental farm adjoining the Claflin campus, and containing about one hundred and sixteen acres, was purchased. Dr. Webster had the management of both departments, and they have worked in harmony until the present time. In Dr. Webster the Freedmen have found a personal friend, the cause of education a vigorous and generous supporter, and the Church an earnest and able advocate and defender.

At the annual meeting in June, 1874, Dr. Webster tendered his resignation as president of Claflin University, and Rev. Edward Cook, D.D., of Massachusetts, was elected to fill the vacancy. Dr. Cook having had experience in the management of schools of a high grade, was well qualified to carry forward successfully the work so well begun, which he did for ten years. In 1876 the main building was consumed by fire. But through the active exertions of Dr. Cook and other

friends of the enterprise, one brick building was immediately erected, and others, of inferior quality, have been added.

In June, 1883, Rev. Lewis M. Dunton, A.M., of New York, who had been engaged in Church and educational work in the State, was unanimously elected vice-president; and in June, 1884, on account of the protracted feebleness of Dr. Cook, he was elected president of the university, and in November following, president of the Agricultural College and Mechanics' Institute.

There has been a healthful and gradual growth of the school up to its present proportions. Others, besides those whose names are mentioned here, labored for the prosperity of the school, but space forbids mention of their worthy, self-sacrificing, and even heroic deeds.

There are at present four courses of study, college, scientific, normal, and grammar. Attention is given to music and drawing. The average attendance of students is about three hundred. Since the organization of the school, there have been forty-five graduates from the normal and eleven from the college courses.

INDUSTRIES.

In addition to the experimental farm, there are about sixty-eight acres, mostly under cultivation. In the fall of 1883 a liberal appropriation was made to the institution by the trustees of the John F. Slater Fund in order to promote industrial education. Accordingly, a good shop was built and furnished with tools suitable for ordinary carpenter work, and the manufacture of plain furniture.

A printing department was established in 1885, job-work is neatly done, and a so-called college paper published.

The Woman's Home Missionary Society of the Methodist

Episcopal Church erected the Simpson Memorial Home on land adjoining the Claflin campus, in 1885. All necessary appliances for housekeeping are provided, and girls, in addition to their regular school duties, receive daily instruction in cooking, cutting, sewing, and general domestic economy. The general boarding department is managed on the club plan, the students doing the work under the direction of a matron, and thus the expense of board is reduced to actual cost, and, at the same time, experience and instruction are given them in the art of housekeeping.

Among the most liberal benefactors of the institution, and the one from whom it derived its name, was the Hon. Lee Claflin, of Boston, Mass. Since the decease of his father, the Hon. William Claflin, ex-governor of Massachusetts, has continued to foster the school.

The entire management has been committed to the Freedmen's Aid Society of the Methodist Episcopal Church, and nothing prevents its continued growth except the lack of adequate buildings. The prayer of those who are most familiar with the needs of the institution is, that some one possessed with means will be led by God's Spirit to provide for another building.

APPENDIX.

BY REV. D. P. KIDDER, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION OF THE M. E. CHURCH.

As it was found impossible to include in the volume on the "Early Schools of Methodism" more than a few sample sketches, it was determined to supplement the text with the present Appendix. Its object is to exhibit, in a condensed form, the following several showings:

I. A list of the schools that were established in the direct interest of the Methodist Episcopal Church, but that ceased to exist during the first century of its history.

II. A list of private and local schools established indirectly in the same interest.

III. A classified list of the institutions of the Methodist Episcopal Church in actual existence at the beginning of 1886.

While it is not claimed that the several lists are perfect, it may be stated that no pains have been spared to make them so. If any errors are found in them, they will be chiefly those of omission due to the neglect of parties that ought to have been interested to make known any facts not here stated. Hence the aggregates deducible from the lists, whether considered separately or combined, will be found below rather than above the actual facts.

Briefly stated the following facts appear. Notwithstanding all the efforts in behalf of education made by the early fathers of Methodism in America, not one of the schools founded by them between 1784 and 1819, or during the first third of our first century, became permanent. Yet, notwithstanding the failures and discouragements of thirty-five years, the Church rallied to educational effort from 1820 onward with an ever-growing success. While the results can never be fully stated, yet the official showing made by the Board of Education to the General Conference of 1884 is full of significance. The following is a

summary exhibit of the statistics of our literary and theological institutions then in actual operation:

CLASS OF INSTITUTIONS.	No.	Value of Buildings and Grounds.	Endowments.	Debts.	No. of Teachers.	Students Last Year.	Students from the Beginning.
Theological Institutions.....	10	$440,500	$673,500	$26,000	48	547	3,175
Colleges and Universities.....	45	4,433,114	6,060,976	345,174	733	14,375	162,273
Classical Seminaries.....	59	1,855,400	273,700	156,800	388	10,729	219,953
Female Colleges and Seminaries.	8	680,000	18,000	62,000	135	1,154	23,978
Foreign Mission Schools.....	19	175,626	5,000	2,500	101	1,886	4,537
	141	$7,584,640	$7,031,176	$592,474	1,405	28,691	413,916

Creditable as the above aggregates are, the list from which they were derived took no note of institutions that, for any cause, had ceased to act under the ownership of the Methodist Episcopal Church. It is, therefore, now seen to be due to history to call attention to the fact that during the century closed in 1884, there had been in action not less than 84 other institutions which, for various reasons, had ceased to be enumerated. Some had been unfortunately located, some had gone into other ownership, some had been absorbed in larger institutions, and some had become extinct from unknown causes, not, however, without having done good service in their day. Thus a grand total of 225 institutions had been founded in the direct interest of the Methodist Episcopal Church, while 58 more had been opened by friends, and in many cases ministers, of the Church, although held in private ownership. The full history of those numerous schools can never be written, neither, probably, can their full influence for good be adequately estimated. Yet it seems fitting to hand down to posterity, at least, the following condensed record of their names and localities, together with the year of their origin, and, when known, of their close.

It would have been gratifying to find data showing how many teachers were actually employed and how many students were taught in the schools in question. In some cases the facts are known, but they are wanting in so many others that no attempt has been made to give statistics on those points.

Conjecture, based upon known facts and certain laws of average, indicate that in the 84 Church schools that were, but

are not now, in existence, not less than 300 teachers were employed, and 88,000 different students taught. Accepting these figures as a minimum estimate, and adding them to the actual statistics of 1884, it is proved that the Methodist Episcopal Church, notwithstanding the feebleness of its beginnings and all the embarrassments and disabilities it had to encounter, employed, in the literary institutions of her first century, more than 17,000 teachers, and taught more than 500,000 students. In these figures no note is taken of the teachers employed and the students taught in the 58 schools established and conducted indirectly in the interest of the Church.

On the safe basis proposed, educational statisticians will have no difficulty in showing at various epochs of our second century the aggregates attained by future progress.

From the list of our schools in 1886 it may be seen that the short period of two years marks decided progress in the number of the schools of the Church, and it may be remarked that equal, if not greater, progress has been made in the payment of debts and the increase of endowments during the same period. It is to be hoped that all forms of substantial progress will be even greater in the years to come.

A.

LITERARY INSTITUTIONS OWNED OR CONTROLLED BY THE METHODIST EPISCOPAL CHURCH PRIOR TO 1884, CHRONOLOGICALLY ARRANGED.

NAME OF INSTITUTION.	LOCATION.	PERIOD.
Ebenezer Academy	Brunswick County, Va	1784—1800
Cokesbury College	Abingdon, Md	1785—1795
Cokesbury School	Surry County, N. C	1790—
Bethel Academy	Jessamine County, Ky	1790—1798
Union School	Uniontown, Pa	1792—1826
Cokesbury College	Baltimore, Md	1795—1796
Mount Bethel Academy	Newberry County, S. C	1797—1820
Asbury College	Baltimore, Md	1816—1820
Wesleyan Academy	New Market, N. H	1817—1823
Wesleyan Seminary	New York city, N. Y	1819—1824
Augusta College	Augusta, Ky	1822—1849
White Plains Academy	White Plains, N. Y	1824—1840
Centenary College	Jackson, Ala	1825—1845
Madison College	Uniontown, Pa	1827—1832

NAME OF INSTITUTION.	LOCATION.	PERIOD.
Tuscaloosa Academy	Tuscaloosa, Ala	1827—
Randolph-Macon College	Ashland, Va	1830—1845
La Grange College	La Grange, Ala	1831—
Norwalk Seminary	Norwalk, O	1833—1848
Newbury Seminary	Newbury, Vt	1833—1868
Amenia Seminary	Amenia, N. Y	1835—1874
Cokesbury High School	Cokesbury, S. C	1836—1845
Falley Seminary	Fulton, N. Y	1836—1868
Gouverneur Wesleyan Seminary	Gouverneur, N. Y	1837—1868
Emory and Henry College	Emory, Va	1838—1845
Wesleyan Female College	Macon, Ga	1839—1845
Worthington Female College	Worthington, O	1839—1874
Centenary Institute	Summerfield, Ala	1840—1845
Berea Seminary	Berea, O	1840—1846
Rock River Seminary	Mount Morris, Ill	1840—1878
Wesleyan Female College	Wilmington, Del	1841—1880
Newark Wesleyan Institute	Newark, N. J	1847—1857
Paris Seminary	Paris, Ill	1848—1860
Whitewater College	Centerville, Ind	1848—1860
Springfield Wesleyan Seminary	Springfield, Vt	1848—1866
Baltimore Female College	Baltimore, Md	1849—1883
New York Conference Seminary	Charlotteville, N. Y	1850—1866
Genesee College	Lima, N. Y	1850—1870
Danville Seminary	Danville, Ill	1851—
Greenfield Seminary	Greenfield, O	1851—
Portland Academy	Portland, Ore	1851—1874
Ohio Conference High School	Springfield, O	1852—
Baldwin Institute	Berea, O	1852—1856
Brookville College	Brookville, Ind	1852—1860
Perry Academy	Perry, N. Y	1852—1866
Bloomfield Male and Female College	Bloomfield, Ind	1853—1860
Fort Plain Seminary	Fort Plain, N. Y	1853—1872
Female Collegiate Institute	Santa Clara, Cal	1854—
Farmer Academy	College Corner, Ind	1855—
Thornton Academy	Thornton, Ind	1855—1864
Missouri Conference Seminary	Jackson, Mo	1856—
Oregon City Seminary	Oregon City, Ore	1856—
Southern Illinois Conference Female Academy	Belleville, Ill	1856—1858
Irving Female College	Mechanicsburg, Pa	1856—1860
Conference Seminary	Bethany, Pa	1856—1861
Bronson Institute	Point Bluff, Wis	1856—1863
Troy University	Troy, N. Y	1856—1863
Puget Sound Institute	Olympia, W. T	1856—1864
Evansville Seminary	Evansville, Wis	1856—1868
Hamline University Preparatory	Red Wing, Minn	1856—1870
Marshall College	Marshall, Ill	1857—
Marion Academy	Marion, Ind	1857—1860
Fulton Seminary	Lewiston, Ill	1857—1864
Danville Academy	Danville, Ind	1858—
Poland Female College	Poland, O	1858—1860
Blue Mount College	Manhattan, Kan	1858—1862
Wilberforce University	Xenia, O	1858—1863
Danville Seminary	Danville, N. Y	1858—1866
Rockport Collegiate Institute	Rockport, Ind	1858—1866
Battle Ground Institute	Battle Ground, Ind	1858—1871
Henry Seminary	Henry, Ill	1859—
Mansfield Classical Seminary	Mansfield, Pa	1859—1864
Valparaiso College	Valparaiso, Ind	1859—1872
Galesville University	Galesville, Wis	1859—1874
Willoughby Collegiate Institute	Willoughby, O	1859—1883
Mexico Academy	Mexico, N. Y	1860—1862
Stockwell Collegiate Institute	Stockwell, Ind	1860—1874
Central Ohio Conference Seminary	Maumee City, O	1861—1872
Springfield Academy	Springfield, N. Y	1862—1864
Stockton Female Institute	Stockton, Cal	1865—
Waterloo Academy	Waterloo, Wis	1865—
East Genesee Conference Seminary	Ovid, N. Y	1866—
Olney Male and Female College	Olney, Ill	1866—
Southern Illinois Female College	Salem, Ill	1866—
Algona College	Algona, Ia	1872—

B.

SCHOOLS CONDUCTED IN THE INTEREST OF THE METHODIST EPISCOPAL CHURCH UNDER PRIVATE OWNERSHIP PRIOR TO 1884, CHRONOLOGICALLY ARRANGED.

NAME OF INSTITUTION.	LOCATION.	PERIOD.
Oakland Female College	Hillsborough, O	1839—1853
Jonesville Academy	Jonesville, N. Y	1839—1862
Springfield Female College	Springfield, O	1842—1866
Bakersfield Seminary	Bakersfield, Vt	1844—1862
Preparatory School	Middletown, Conn	1851—1858
Flushing Female Institute	Flushing, N. Y	1851—1859
Asbury Seminary	Chagrin Falls, O	1851—1862
Georgetown Seminary	Georgetown, Ill	1851—1863
Hempstead Seminary	Hempstead, N. Y	1851—1863
Morgantown Female Seminary	Morgantown, Va	1851—1864
Bordentown Female College	Bordentown, N. J	1851—1883
Charlotte Boarding Academy	Charlotte, N. Y	1852—1861
Cumberland Valley Institute	Mechanicsburg, Pa	1852—1884
Indiana High School	Brookville, Ind	1853—
North-west Virginia Academy	Clarksburg, W. Va	1853—
Pennington Female Seminary	Pennington, N. J	1853—
Sacramento Seminary	Sacramento, Cal	1853—
Santa Cruz Academy	Santa Cruz, Cal	1853—
Wesleyan Seminary	Peoria, Ill	1853—
Olin and Preston Institute	Blacksburg, Va	1853—1864
Rogersville Seminary	Rogersville, N. Y	1853—1864
Church Hill Institute	New Canaan, Conn	1854—1862
Female Collegiate Institute	Santa Clara, Cal	1854—1862
Fulton Seminary	Lewistown, Ill	1855—1862
Spring Mountain Academy	Spring Mount, O	1855—1866
Indiana Female College	Indianapolis, Ind	1856—
Linden Hill Academy	New Carlisle, O	1856—
Mount Carmel Academy	Mount Carmel, Ill	1856—
Shelby Seminary	Shelbyville, Ill	1856—
Wellsburg Female Academy	Wellsburg, Pa	1856—
Wesleyan Female Institute	Staunton, Va	1856—1860
Cottage Hill College	York, Pa	1856– 1862
Susquehanna Seminary	Binghamton. N. Y	1856—1864
North-western Female College	Evanston, Ill	1856—1873
Mansfield Female College	Mansfield, O	1858—
Ashland Collegiate Institute	Ashland, N. Y	1858—1861
Asbury Female Institute	Greencastle, Ind	1858—1862
Valley Female Institute	Winchester, Va	1858—1862
Bloomington Seminary	Bloomington, Ind	1860—
Griggsville Seminary	Griggsville, Ill	1860—
La Fayette Female Institute	Washington, D. C	1860—
Lebanon Female Institute	Lebanon, Ill	1860—
Mineral Point Seminary	Mineral Point, Wis	1860—
Mount Vernon Academy	Mount Vernon Ill	1860—
Walworth Academy	Walworth, N. Y	1860—
Mount Ida Female College	Davenport, Ia	1860—1863
Alameda Collegiate Institute	Alameda, Cal	1860—1863
Emory Female College	Carlisle, Pa	1860—1866
Fairfield Seminary	Fairfield, N. Y	1861—
Fairmount Male and Female Seminary	Fairmount, Pa	1861 –1862
Attica Academy	Attica, Ind	1861—1862
Farmer's Academy	College Corner, Ind	1861—1864
Coolville Seminary	Coolville, O	1861—1866
Eau Claire Wesleyan Seminary	Eau Claire, Wis	1861—1866
West River Classical Institute	West River, Md	1861—1874
Richmond College	Richmond, O	1862—
Red Creek Academy	Red Creek, N. Y	1862—1864
Wesley Academy	Wesley, Ind	1866—

C.

CLASSIFIED LIST OF EDUCATIONAL INSTITUTIONS OF THE METHODIST EPISCOPAL CHURCH EXISTING IN 1886.

Theological Institutions.

NAME OF INSTITUTION.	LOCATION.	Founded.	PRESIDENT OR PRINCIPAL.
Boston Uni. School of Theol.	Boston, Mass.....	1847	Rev. William F. Warren. S.T.D.
Centenary Biblical Institute.	Baltimore, Md.....	1872	Rev. William M. Frysinger, D.D.
Drew Theological Seminary.	Madison, N. J.....	1866	Rev. Henry A. Buttz, D.D.
Gammon Th. Sch., Clark Uni.	Atlanta, Ga.....	1883	Rev. W. P Thirkield, A.M., B.D.
Garrett Biblical Institute...	Evanston, Ill	1856	Rev. Henry B. Ridgaway, D.D.
Swedish Theological Semi'y.	Evanston, Ill.....	1883	Rev. A. Ericson.

Colleges and Universities.

Albion College.....	Albion, Mich.....	1861	Rev. L. R. Fiske, D.D., LL.D.
Allegheny College.....	Meadville, Pa.....	1833	Rev. D. H. Wheeler, D.D.
Baker University.....	Baldwin City, Kan...	1858	Rev. W. H. Sweet, D.D.
Baldwin University.....	Berea, Ohio.....	1845	Rev. W. Kepler, Ph.D.
Blue Mountain University..	La Grande, Oregon..	1876	Rev. G. M. Irwin, A.M.
Boston University.....	Boston, Mass.....	1869	Rev. William F. Warren, S.T.D.
Central Tennessee College.	Nashville, Tenn.....	1866	Rev. J. Braden, D.D.
Central Wesleyan College..	Warrenton, Mo.....	1864	Rev. H. A. Koch, D.D.
Chaddock College.....	Quincy, Ill.....	1853	J. B. De Motte, LL.D.
Claflin University.....	Orangeburg, S. C....	1869	Rev. L. M. Dunton, D.D.
Clark University.....	Atlanta, Ga.....	1869	Rev. E. O. Thayer, A.M.
Cornell College.....	Mount Vernon, Iowa.	1857	Rev. William F. King, D.D.
Dakota University.....	Mitchell, Dak.....	1885	Rev. William Brush, D.D.
De Pauw University.....	Greencastle, Ind.....	1837	Rev. Alex. Martin, D.D., LL.D.
Dickinson College.....	Carlisle, Pa.....	1833	Rev. J. A. McCauley, D.D., LL.D.
East Tenn. Wes. University.	Athens, Tenn.....	1867	Rev. John F. Spence, S.T.D.
Fort Wayne College.....	Fort Wayne, Ind.....	1846	Rev. W. F. Yocum, D.D.
German College.....	Mount Pleasant, Iowa	1873	Rev. William Balcke, A.M.
German-English College...	Galena, Ill.....	1868	Rev. Emil Uhl.
German Wallace College...	Berea, Ohio.....	1864	Rev. William Nast, D.D.
Hamline University.....	Hamline, Minn.....	1854	Rev. G. H. Bridgman, D.D.
Hedding College.....	Abingdon, Ill.....	1875	Rev. Joseph S. Cummings, D.D.
Illinois Wesleyan Univers'y.	Bloomington, Ill.....	1855	Rev. W. H. H. Adams, D.D.
Iowa Wesleyan University.	Mount Pleasant, Iowa	1850	Rev. J. T. McFarland, Ph.D.
Lawrence University... ..	Appleton, Wis.....	1849	Rev. B. P. Raymond, A.M., Ph.D.
Lewis College.....	Glasgow, Mo.....	1866	Rev. Addis Albro, M.S.
Little Rock University.....	Little Rock, Ark.....	1882	Rev. E. S. Lewis, A.M.
M'Kendree College.....	Lebanon, Ill.....	1828	Rev. Wm. F. Swahlen, A.M., Ph.D.
Meth. Epis. College of Neb.	York, Nebraska.....	1880	Rev. Edward Thomson, Ph.D.
Moore's Hill College.....	Moore's Hill, Ind....	1854	Rev. L. D. Adkinson, A.M.
Mount Union College.....	Mount Union, Ohio..	1846	Rev. O. N. Hartshorne, LL.D.
New Orleans University...	New Orleans, La....	1873	Rev. A. F. Hoyt, B.D.
North-western University..	Evanston, Ill.....	1855	Rev. Jos. Cummings, D.D., LL.D.
Ohio Wesleyan University.	Delaware, Ohio.....	1842	Rev. C. H. Payne, D.D., LL.D.
Philander Smith College...	Little Rock, Ark.....	1877	Rev. Thomas Mason, A.M.
Rust University.....	Holly Springs, Miss..	1869	Rev. W. H. Hooper, A.M.
Simpson Centenary College.	Indianola, Iowa.....	1867	Rev. E. L. Parks, A.M., B.D.
Syracuse University	Syracuse, N. Y.....	1870	Rev. Charles N. Sims, D.D., LL.D.
Texas Wesleyan College...	Fort Worth, Texas ..	1880	Rev. A. A. Johnson, D.D.
University of Denver.....	Denver, Col.....	1880	Rev. David N. Moore, D.D.
University of the Pacific...	San Jose, Cal.....	1851	Rev. C. C. Stratton, A.M., D.D.
University of Southern Cal.	Los Angeles, Cal....	1880	Rev. M. M. Bovard, A.M.
Upper Iowa University ...	Fayette, Iowa.....	1857	Rev. John W. Bissell, D.D.
Wesleyan University.....	Middletown, Conn...	1831	Rev. John W. Beach, D.D., LL.D.
Willamette University.....	Salem, Oregon.	1844	Rev. Thomas Van Scoy, A.M., B.D.
Wiley University.....	Marshall, Texas.....	1873	Rev. N. D. Clifford, A.M.

Female Colleges and Seminaries.

NAME OF INSTITUTION.	LOCATION.	Founded.	PRESIDENT OR PRINCIPAL.
Beaver Coll. & Musical Inst.	Beaver, Pa.	1853	Rev. R. T. Taylor, D.D.
Cincinnati Wesleyan Coll.	Cincinnati, Ohio	1842	Rev. W. K. Brown, D.D.
De Pauw College	New Albany, Ind.	1866	Rev. L. M. Albright, A.M.
Drew Sem. and Female Coll.	Carmel, N. Y.	1866	George Crosby Smith, A.M.
Hillsborough Female Coll.	Hillsborough, Ohio	1854	Rev. J. F. Loyd, A.M.
Illinois Female College	Jacksonville, Ill.	1847	Rev. W. F. Short, A.M., D.D.
Lasell Sem. for Young Wom.	Auburndale, Mass.	1851	Charles C. Bragdon, A.M.
Pittsburg Female College	Pittsburg, Pa.	1854	Rev. I. C. Pershing, D.D.

Classical Seminaries.

Albion Seminary	Albion, Iowa	1872	Edward P. Fogg, A.M.
Andrews Institute	Andrews Inst., Ala.	1867	Rev. J. S. Blair, A.M.
Ashland Coll. & Normal Sch'l	Ashland, Oregon	1879	Rev. W. G. Royal, A.M.
Augusta Collegiate Institute	Augusta, Ky.	1882	Rev. Daniel Stevenson, D.D.
Baldwin Seminary	Baldwin, La	1882	Rev. W. S. Fitch, A.M.
Bennett Seminary	Greensborough, N. C.	1873	Rev. Wilbur F. Steele, A.M., B.D.
Brown Seminary	Leicester, N. C.	1881	Henry F. Ketron, A.B.
Carleton Institute	Farmington, Mo.	1854	Miss Eliza A. Carleton.
Cazenovia Seminary	Cazenovia, N. Y.	1825	Rev. I. N. Clements, A.M.
Centenary Collegiate Inst.	Hackettstown, N. J.	1874	Rev. George H. Whitney, D.D.
Chamberlain Institute	Randolph, N. Y.	1850	Rev. Jas. T. Edwards, A.M., D.D.
Claverack Acad. & H.R. Inst.	Claverack, N. Y.	1854	A. H. Flack, A.B.
Cookman Institute	Jacksonville, Fla.	1874	Rev. Samuel B. Darnell, B.D.
East Maine Conf. Seminary	Bucksport, Me.	1850	Rev. A. F. Chase, A. M.
Ellijay Seminary	Ellijay, Ga.	1874	Rev. R. H. Robb.
Epworth Seminary	Epworth, Iowa	1857	George W. Jones, Ph.B.
Forest Home Seminary	Headland, Ala.	1883	C. J. Hammitt, B.D.
Fort Edward Collegiate Inst.	Fort Edward, N. Y.	1854	Rev. Joseph E. King, D.D.
Genesee Wesleyan Seminary	Lima, N. Y.	1830	Rev. J. D. Phelps, D.D.
Gilbert Seminary	Baldwin, La.	1875	Rev. W. D. Godman, D.D.
Grand Prairie Sem. Com. Col.	Onarga, Ill.	1863	Rev. E. McClish, B.D.
Greenwich Academy	East Greenwich, R. I.	1841	Rev. O. W. Scott, A.M.
Haven Normal School	Waynesborough, Ga.	1868	Rev. J. N. Cardozo.
Holston Seminary	New Market, Tenn.	1838	S. P. Fowler, A.M.
Houston Seminary	Houston, Texas	1882	C. W. Campbell, Ph.B.
Ives Seminary	Antwerp, N. Y.	1868	Rev. J. E. Ensign, A.M.
Jennings Seminary	Aurora, Ill.	1857	Rev. J. B. Robinson, D.D.
Kingsley Seminary	Bloomingdale, Tenn.	1877	Joseph H. Ketron, A.M.
La Grange Seminary	La Grange, Ga.	1878	O. D. Wagner, A.B.
Lewis Collegiate Institute	Lewiston, Idaho	1882	Rev. Levi Tarr, A.M.
Maine Wes. Sem. & Fem. Coll.	Kent's Hill, Me.	1821	Rev. E. M. Smith, A.M.
Marionville Collegiate Inst.	Marionville, Mo.	1878	S. C. Leavell, A.M.
Meridian Academy	Meridian, Miss.	1877	Prof. Brooks.
Morristown Seminary	Morristown, Tenn.	1881	Rev. J. S. Hill, A.M.
Mount Union Seminary	Mount Union, Ala.	1880	Rev. James Rogers, A.M.
Mount Zion Seminary	Mount Zion, Ga.	1880	Rev. R. Johnston.
Napa Collegiate Institute	Napa City, Cal.	1870	A. E. Lasher, A.M.
N. H. Conf. Sem. & Fem. Col.	Tilton, N. H.	1845	Rev. D. C. Knowles, A.M.
Ogden Seminary	Ogden City, Utah	1872	Rev. A. W. Adkinson, A.M.
Pennington Seminary	Pennington, N. J.	1839	Rev. Thomas Hanlon, D.D.
Powell's Valley Seminary	Wellspring, Tenn.	1880	James F. Swingle, A.M.
Roanoke Seminary	Roanoke, Va.	1883	Rev. J. E. Deacon.
Rust Normal Institute	Huntsville, Ala.	1870	Rev. A. W. McKinney, A.B.
Salt Lake Seminary	Salt Lake City, Utah	1871	Rev. T. C. Iliff, A.M.
Sheridan Academy	Sheridan, Oregon	1874	Rev. W. T. Van Scoy.
Simpson Institute	Logan, Ala.	1885	M. F. Parker, A.B.
Troy Conference Academy	Poultney, Vt.	1815	Rev. Charles H. Dunton, A.M.
Tullahoma College	Tullahoma, Tenn.	1885	Rev. R. Pierce, D.D.
Umpqua Academy	Wilbur, Oregon	1854	Henry L. Benson, A.M.

Classical Seminaries—*Continued.*

NAMES OF INSTITUTIONS.	LOCATION.	Founded.	PRESIDENT OR PRINCIPAL.
Vt. Meth. Sem. & Fem. Coll.	Montpelier, Vt.....	1834	Rev. E. A. Bishop, A.M.
Wesleyan Academy.....	Wilbraham, Mass....	1824	Rev. Geo. M. Steele, S.T.D., LL.D.
Western Reserve Seminary.	West Farmington, O.	1829	E. A. Whitwam, A.B.
West Tennessee Seminary..	Hollow Rock, Tenn..	1874	.....
West Tenn. Prep'tory School	Mason, Tenn.....	1877	Rev. E. E. Alexander.
West Texas Conf. Seminary.	Austin, Texas.....	1878	Rev. T. M. Dart.
Warren Seminary.....	Fullen's, Tenn.....	1883	Rev. J. W. P. Massey, A.M.
Will'msport Dickinson Sem.	Williamsport, Pa.....	1848	Rev. Edward J. Gray, D.D.
Wilmington Conf. Academy.	Dover, Del.....	1873	M. L. Gooding, A.M.
Wyoming Seminary.....	Kingston, Pa.....	1844	Rev. L. L. Sprague, A.M.
Xenia Seminary.....	Xenia, Ohio.....	1850	W. H. DeMotte, LL.D.

Foreign Mission Schools.

Girls' School.....	Loftcha, Bulgaria....	1883	Miss Schenck.
Theological School.....	Sistof, Bulgaria.....	1883	Rev. S. Thomoff, B.D.
Girls' School.....	Rangoon, Burmah...	1881	Misses Warner and M'Kesson.
Anglo-Chinese College. ...	Foochow, China.....	1881	Rev. G. B. Smyth.
Biblical Institute.....	Foochow, China.....	1872	Rev. F. Ohlinger.
Boys' High School.....	Foochow, China.....	1881	Rev. G. B. Smyth.
Women's and Girls' School.	Foochow, China.....	1859	Misses Fisher and Jewell.
Girls' Boarding School.....	Chinkiang, China....	1883	Miss Robinson.
Girls' Boarding School.....	Chung-king, China..	1883	Misses Wheeler and Howe.
Fowler Training School....	Kiukiang, China.....	1883	Rev. C. F. Kupfer.
Girls' Boarding School.....	Kiukiang, China.....	1883	Mrs. C. F. Kupfer.
Wiley Institute..... ..	Peking, China.....	1883	Rev. J. H. Pyke.
Girls' Boarding School.....	Peking, China.....	1885	Mrs. Jewell and Miss Sears.
Boys' Boarding School.....	Tientsin, China.....	1872	Rev. F. D. Gamewell.
Training Sch'l for Bible Wom	Tientsin, China.....	1883	Miss E. U. Yates.
Girls' School.....	Wuhu, China.....	1883	Mrs. Jackson.
Baldwin Schools.....	Bangalore, India.....	1880	Rev. J. A. Richards.
Theol. Sem. & Normal Sch'l	Bareilly, India.....	1871	Rev. T. J. Scott, D.D.
Girls' Boarding School.....	Bareilly, India.....	1884	Misses Sparkes and English.
Girls' Boarding School.....	Bijnour, India.....	1884	Miss Goodwin.
Sigler Board'g Sch'l for Girls	Budaon, India.....	1875	Mrs. Cumberland.
Girls' School.....	Calcutta, India.....	1885	Misses Layton and Hedrick.
Boys' Memorial School.....	Cawnpore, India.....	1874	Rev. F. W. Foote.
Girls' High School.....	Cawnpore, India....	1877	Misses Easton and Harvey.
Centennial High School....	Lucknow, India	1866	Rev. B. H. Badley.
Girls' High School.....	Lucknow, India	1884	Misses Thoburn and Rowe.
Boys' High School.....	Moradabad, India....	1884	Rev. E. W. Parker.
Girls' Boarding School.....	Moradabad, India....	1868	Misses Downey and Seymour.
Philander Smith Institute..	Mussoorie, India.....	1884	Rev. D. L. Tompkins.
Girls' High School.....	Nynee Tal, India....	1884	Misses Knowles and Mansell.
Girls' Boarding School.....	Paori, India	1884	Mrs. Whitby.
Girls' Boarding School.....	Pithoragarh, India...	1884	Mrs. Grant.
Poona School.....	Poona, India	1884	Rev. A. S. E. Vardon.
Girls' Boarding School.....	Sitapur, India.....	1884	Mrs. Lawson and Miss Jacobs.
Anglo-Japanese University.	Tokio, Japan.....	1879	Rev. R. S. Maclay, D.D.
Philander Smith Bib. Inst..	Tokio, Japan.....	1885	Rev. M. S. Vail.
Girls' Boarding Schools....	Tokio, Japan.....	1884	Misses Spencer, Atkinson, Watson.
Girls' Boarding School.....	Fukuoka, Japan.....	1884	Miss Gheer.
Caroline Wright Seminary.	Hakodate, Japan	1880	Misses Hampton and Hewitt.
Cobleigh Seminary.....	Nagasaki, Japan.....	1881	Rev. Charles Bishop.
Girls' Boarding School.....	Nagasaki, Japan.....	1879	Misses Russell and Everding.
Mexican School of Theology	Puebla, Mexico.....	1874	Rev. S. W. Siberts, A.M.
Girls' Boarding School.....	Puebla, Mexico.....	1884	Miss Warner.
Girls' Boarding School.....	Pachuca, Mexico	1874	Miss Hastings.
Girls' Boarding School.....	City of Mexico, Mex.	1884	Misses Loyd and Le Huray.
Girls' Boarding School.....	Montevideo, S. A....	1884	Miss Guelfi.
Girls' Boarding School.....	Rosario, S. A.....	1874	Misses Chapin and Denning.
Martin Mission Institute...	Frankfort, Germany .	1858	Rev. L. Nippert, D.D.
Theological School.....	Upsala, Sweden	1883	Rev. J. E. Edman.

Medical Schools.

Schools of Medicine are connected with Boston University, Hamline University, North-western University, Syracuse University, University of Denver, and the Central Tennessee College. That of the latter is entitled the Meharry Medical College, after its founder.

Schools of Law

Are connected with Boston University, Illinois Wesleyan University, North-western University, and Syracuse University.

Schools of Music and Art.

Academy of Music and Art in Illinois Female College; College of Music in Boston University; College of Music and Art in Illinois Wesleyan University; College of Fine Arts in Syracuse University; Conservatory of Music in Pittsburg Female College. Other schools of music and art are believed to exist, but have not been reported.

THE END.

Date Due

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CUMMINGS